NEW

JUNE, 1957 - 30c.

OUTLOOK

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DUCATION
SCIENCE
HILOSOPHY
RELIGION
RT & BOOKS
HEALTH
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Digest
of ideas and ideals

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

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Editorial correspondence should be addressed to Editors, NEW OUTLOOK. No responsibility can be assumed for return of manuscripts unless they are accompanied by a stamped self-addressed envelope.

SUBSCRIPTION RATES
(Domestic and Foreign)

$3. for 1 year $5. for 2 years $7. for 3 years Single Copies 30c

Second-Class mail privileges authorized at Los Angeles, Calif.

2865 West 9th St. Los Angeles 6, Calif.
Telephone: DUnkirk 32279

Volume 10 — Number 6

NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

JUNE, 1957

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.

Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.

THOUGHTS FOR THINKERS

Research And Reality

HARLES F. KETTERING, proba-
y the most distinguished inventor in
merica, recently remarked that,
Forty years ago everything about
iel engines was in a row of books
bout 18 inches long. Today not one
ord of that is true—because it was
ot true then." Doubtless, much of
day's knowledge too will join for-
otten ranks tomorrow. This should
e reassuring to independent thinkers
ho resist the patterns of modern life
iat are becoming fixed by knowl-
dge emerging from research labora-
ories. Although research methods
ave added immense stores of infor-
iation, research does not of itself
rovide attunement with nature. Here
e might apply a further comment of
Ir. Kettering's: "Nobody knows a
anged thing about the motors that
orses use." Nor do we learn through
hysical experimentation about the
ubtler consciousness that motivates
ian.

Preoccupation with data will not
onfer peace of mind, serenity of be-
ng. Yet today's crucial problem is
oncerned with man, with the indi-
idual's establishment of wholeness of being. To present knowledge there needs to be added that transcendence which is each individual's experience of reality. The precision of today's laboratory methods, for example, might be transferred by individuals to self-investigation of the realms of consciousness. As a result, human nature in general might more rapidly adjust to the changing world because there would be swifter progress on the part of many individuals toward realization of the Whole Man.

Research, manifestly, should extend into broader fields. The trend now in experimentation is toward super-specialization—in the opposite direction to that of synthesis. It proceeds at the cost of creative thinking which disappears when ideas become fixed in grooves of knowledge which with time become merely obsolete information or traditional views.

Our era, as has been observed elsewhere, is witnessing a race between human enlightenment and world catastrophe. There is no time to be lost. "If we weren't so specialized," as Mr. Kettering says, "we would know

three times as much without learning any more." The race being run is taking place in human consciousness. Speedier avenues must b opened toward the essentials of hu man knowing and being.

Living Ideas

LIVING IDEAS alone confer creative power. These are to be sought in universal symbols evidenced everywhere in nature. Nature surrounds us with the means to awaken living ideas, but we must open eyes and ears in order to receive them. Long ago in Ancient Egypt, Thrice Greatest Hermes taught the way of discovery. "Seekest thou for God?" (or Truth), he asked, "thou seekest for the beautiful . . . one is the path that leadeth to it: *Devotion joined with Gnosis.*"

When to *gnosis,* the awakened knowledge of first causes, the universal wisdom about life, is joined *devotion,* or love-prompted action, a holy Presence is revealed in nature. Teaching is received in a language that both men and gods use in common, the language of beauty. It is a language spoken in universals—in manifestations of unity, proportion, rhythm, balance, symmetry, harmony and perfection. Its perception links the observer with a realm of causal ideation, with archetypes that nature ever seeks to express. So one passes through experiences of beauty int immense awareness of reality.

This transition can be simply illu trated by drawing several lines a random in meaningless relationshi and noticing that nothing happens i your consciousness as a result. Whi those same lines, arranged with a alertness to principles of proportio balance and harmony, produce singing, creative release of energy i you, if you respond to their value The experience sometimes continue onward. The line arrangement ma suggest other lines and forms, becom ing in one's imagination, new dimen sions of color and design that ma be translated into an inner music, in to subtler harmonies, ever mor ethereal, merging at last in the ha mony of silence—the mystery o Eternal Being.

Along such pathways of action tha is obedient to universal principles, a tion that is transfigured with beauty may be born that rapture of inne awareness, of intuitive perceptio that reaches the birthplace of livin ideas.

Wings Eternal

IT IS BUT NATURAL to assume that true happiness and the open skies of freedom exist somewhere else than where one is, or that these might have been experienced in some era long ago, or will be discovered at some future time. Such assumptions only delay the individual's ultimate quest for reality.

The goal of everyone is freedom and happiness—freedom from bonds of space-time consciousness, happiness which is an alert awareness of the within. Neither enduring happiness nor freedom can come from the surface behavior of life. Usually we are bound by our fixations in customs, desires, affections and authorities. Held in limitation by these outer unrealities, we can never reach the realms of freedom. Yet, as anyone may see, consciousness is not bound: it can drift through iron chains, or top the mightiest towers of stone. In the search for freedom and happiness, one can travel far and wide, across the face of the earth, but this is not necessary. One can go also into the heart of the nearest flower, and finally, inevitably, into one's own inner self for this discovery. The furtherest distances that can ever be reached are in the infinite heights and abysses of the individual human consciousness. There is no *where* to go, no goal of final truth at which to arrive forever.

Like birds flying along the ocean shore that dive into the sea for their nourishment, so we, winging our way through daily necessity toward unending horizons, dive into the boundless ocean of our own being for sustenance. Upon this flight in the forever Now, the wings of divine knowledge and sacrifice are untiring, the ocean of life inexhaustible. Open skies call to the atoning Knower to be unbound, forever free.

—*James S. Perkins*

BEAR YE ANOTHER'S BURDENS, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. —Galatians 6:2-5

THE COMMUNITY OF NATURE

NATURE considered as an organism is the most revealing phenomenon in the whole organized world; it embodies the great mysteries of the universe itself, and provides the clue for the understanding of all life. H. P. Blavatsky postulates that "the same infinitesimal *invisible* lives compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—is a life." Proceeding from that basis, we may find that the individual units or lives in nature form a cooperative and harmonious whole, no matter what compound form they may take. Interdependence between the various kingdoms is the keynote throughout Nature.

Every aspect of Nature—be it the insect, the plant or the most intelligent animal—has its vital place and purpose in the pattern of Nature. Like any ideal society or community, each entity performs its particular duty and function in such a way as to promote the unity of the whole body. What would the plant be without its vehicle of pollination, the insect? Each separate form in Nature strives for efficiency in its distinct realm of life. The plant kingdom truly has an ideally specialized division of labor among its parts. To understand its unity, it is necessary to see the operations of its various parts—stems, buds, leaves, flowers, and seeds. The plant works for the most effective means of reproducing its species—and this it has attained to a remarkable degree; for instance, compare the sunflower with the primitive buttercup. Plants ever seek a fuller expression in a more perfect vehicle.

An example of real efficiency in the organism of Nature is the almost unbelievable manner in which all living things have adapted themselves to their surroundings. The desert shrub makes the most of its desolate environment and actually thrives in it. The animal or insect camouflages itself for protection from its ravaging brothers.

Thus, diversified as the individual forms of Nature may appear, their cooperative effort is always in the direction of a more harmonious and coordinated unity—from within outwards. Nature works as if there were an inherent recognition that each unity of life is an integral part of the whole "Community of Nature," and thus performs its duties with a view to its ultimate effect in the great scheme. —*Ralph Mocine*

((((Editorial Echoes)))))

LIFE, HOPE AND MEANING

ONE REASON why society rejects its problem people is that uncomfortable truths about everybody sometimes are unavoidably magnified in the prisms of one distorted personality. Alcoholics, for instance, are not just social nuisances: they are psychological menaces who threaten our own images of ourselves and of our world. That is part of the reason why we are always in such haste to sweep them under the institutional rug. Heal them or hide them, but don't let them threaten the truth and value and order we want to take for granted.

Ray Salyer, a 42-year-old Bowery alcoholic, made news recently by turning down a $40,000 acting contract. It was the statement that went with the refusal, however, which struck deeper even than the (surely) drunken contempt for money. "There came a day in my life when I knew what I was doing, but I was no longer capable of doing right. Maybe you don't know what I mean. Or what it does to a man who starts to drink. It has nothing to do with morals. It has to do with certain tensions, like some awful disease, and these tensions come and say—'The hell with life. The hell with hope. The hell with all meaning'."

The rebuke there falls first on the triviality of a good deal of our "dry" strategy. There is probably room for all the dedicated effort now going into another law, deploring another advertisment, getting out another brochure, sending another lecturer, writing another editorial—all calculated to stem the dizzying stream. But here, from *inside* the problem, comes word that all that activity, necessary as it may be, by itself is a mere tinkering with symptoms. The real issues are life and hope and meaning. And the strategies which take those seriously will be at once deeper and broader than most of the drives and programs and movements now in action. Strategies that count will have to go at least as deep as psychotherapy can go. And they will have to widen to include all the re-creative

action by which society is made more hopeful for all its citizens. Concerned strategists may skitter a little less frantically and cry a little less shrilly and get farther in the end by working in ways yet unknown to make life more interesting and more hopeful in a more meaningful world.

But Ray Salyer's rebuke comes even more devastatingly to theologies, churches, Christians who have not always seen what they had to do with life and hope and meaning. A Bowery bum knows better than a good many preachers how complicated is the man to whom the gospel is directed, how miscalculated is much Christian counsel, how irrelevant are the little recitals of rules and the little pep talks that pass for sermons. It is redly embarrassing to think of the sermonic handling Salyer's outburst got in many pulpits that Sunday. Think of the "ideals and values" that were flapped in his direction. Think of the commandments he was clobbered with. Think of the Bible verses shafted toward the Bowery. And think how beside the point they all were.

Because he knew all that all the time and it didn't help. "There came a day in my life when I knew what I was doing but I no longer was capable of doing right. *Maybe you don't know what I mean.* . . . It has nothing to do with morals." Ideals, values, rules, commandments, proof texts—these are not the answer; they are the problem. What do you do when you know all the historic oughts and couldn't care less? Or, even if you care, don't do anything about them? You don't answer a question by asking it louder.

Obviously, it is not enough for the church simply to reaffirm the rules. It is not even enough to spin large life-views and to paint bright final hopes and to elaborate profound meanings for all of history. But may we not tell the world more clearly than ever before that men do not just live—they are *loved*; that men do not just hope or lose hope—they are always *hoped for*; that men do not just find or miss meaning—they are always *meant*? May we not agree that there is a constant and universal temptation to consign life, hope and meaning to hell, but that this, whether capitulated to steadily or only occasionally, alters not at all the bedrock fact that we are lived for and died for, hoped for, meant?

It may be too late for such a report to help the Ray Salyers to find themselves, or to know they are found. But this is the good news which finally will help the world to find itself and will give it its bearings and will point out its directions. This is the good news that makes us want to do what God did not wait for

us to do. This is the good news which gears gratitude into the jobs and relationships that wore out resolution.

There is a stiff kind of Christianity which panics before a Ray Salyer. Its adherents cannot bear the clarity with which his thick speech shows up the morass of meaninglessness beneath their own rigid structures of meaning. They will not listen to him because they cannot, dare not. Their own fanatic construction of significance puts them only one slippery step away from him. He is the psychological menace who threatens their own image of themselves and of their world. They cannot help themselves and they cannot help him. Help comes only from those to whom help was given and who are glad to admit it. Hands and voices offering significance can come out availingly only from those who did not build but who accept their significance. Only those men will be depended upon who make their own independence clear. — *The Christian Century*

PSYCHOTHERAPEUTIC INNOVATIONS

DR. J. L. MORENO, a New York psychiatrist, has told a Los Angeles press conference that the American people lack a unified philosophy of life. That is why, he believed, the United States leads the world in social and emotional problems. The void itself is caused by "the continuing conflict between our numerous ethnic and religious groups," he said.

"We are, of course, a melting pot of racial and religious groups. On the political and economic level we are making excellent progress. But on the socio-emotional level we have not succeeded and we are paying a heavy penalty for this in the form of crime, deviates, drug addicts and mental patients."

Dr. Moreno, 65, was credited by the press as the discoverer of "psychodrama, group therapy and sociometric techniques in psychotherapy."

He said America's problem is compounded by the lack of a "modern" religion and pointed out that 55 percent of New Yorkers have no religious affiliation.

"It doesn't have to be religion as such," he said.

"Even if all religions were to go, we will still need something else to believe in."

He thought that such a breach might well be filled by some sort of therapeutic world order growing out of the science of psychiatry. But the Vienna-educated scientist dismissed the possibility that drugs and tranquilizers could cure emotional and mental maladjustments.

"Drugs are only helpful to prepare the patient for psychotherapy," he believed. "They are not psychotherapy in themselves. Psychotherapy techniques are designed to teach patients how to live and how to make a comeback in their community. Drugs cannot do this."

Dr. Moreno said that his psychotherapeutic innovations have attained world-wide vogue. He described three of them:

Psychodrama—"Instead of putting a man on the couch, let him act out the problems as they are lived in life. Trained psychiatric actors who play the part of all the people you need to portray your personal drama and reversal of roles with persons with whom you have problems, are some of the features of this method." This system is useful for diagnosis, therapy, training and research.

Group therapy—"Treatment of patients in groups, unlike Freud, who treated them alone. This method is more economical, more human and more effective because we live in groups." This technique is mostly used for therapeutic purposes.

Sociometric technique—"This is designed to measure human relations. It gives an idea of the emotional picture of the group." This technique is used to increase group cohesion and group morale. Applied in handling of armed forces, industrial workers and school children, it was found to reduce accident and injury proneness and increase efficiency by putting persons who attract each other together.

CURRENT AFFAIRS IN THE INTERNATIONAL WORLD

"IF A GLOBAL WAR or racial and color conflicts are to be avoided in future, it is essential to work out a new relationship between Western nations and the peoples of Asia and Africa so that they can live together in confidence, security and mutual respect. For the imperial and colonial age is over. Western countries have to obtain oil and raw materials or sell their products by negotiations and commercial agreements and not, as in the past, by annexation and extra-territorial rights and treaties imposed by force. The newly independent countries have on their part to give up feelings of inferiority complex and memories of past exploitation and domination and be prepared to live and work on a free and equal basis with the West." Mr. G. L. Mehta, Ambassador of India, made these observations while addressing the Hudson-Mohawk Council on World Affairs on "Current Affairs in the International World—an Indian Viewpoint" at the Chancellor's Hall in Albany, New York.

Ambassador Mehta said that if patriotism was to be regarded with religious fervour in advanced and powerful countries, nationalism could not be treated as treason when it inspired weaker and poorer lands. The politics of many countries in Asia and Africa were influenced by arms supplied by others which were capable of being misused. If international harmony is to be achieved, countries in Asia and Africa have to cease to become pawns of great powers without which regional disputes could not be satifactorily solved.

Mr. Mehta said that while it was recognized that nuclear warfare was more likely to lead to mutual suicide than to victory, it was most unfortunate that the vicious circle between nuclear armaments and fear was not being broken. The first essential step was to suspend and prohibit tests and experiments of large atomic bombs and arrive at an international agreement without delay to ban manufacture of atomic weapons of every kind and shape. Citing the recent British White Paper on defence policy which stated that there was at present no means of providing adequate protection for the people of Britian against the consequences of an attack with nuclear weapons, Ambassador Mehta said that the overriding consideration is to prevent war rather than to prepare for it. It was of little avail to rely on the deterrent itself. We have to find out an alternative to domination by a few powers through force at a phase in world history when force itself has become too dangerous.

Mr. Mehta said that the events of last year in Egypt and Hungary had left an indelible impress on alignment between powers. There was a decline of tension among the allies and associates of great powers which did not wish to be drawn into an atomic war and wanted to be increasingly independent and self-reliant. Stating that the United Nations with all its imperfections was an indispensable instrument for maintenance of peace and promotion of international law and freedom, the Ambassador said that we must substitute conceptions of equality, justice and cooperation for actions of domination, victory and rivalry.

COURAGE CONSISTS not in blindly overlooking danger, but in seeing it and conquering it. —Jean Paul Richter

The Subconscious

H. T. Edge

MUCH IS SAID about the subconscious, a word of vague import. Sometimes it stands for propensities, not present to our normal consciousness, but welling up from a mysterious source and influencing our conduct. Sometimes it refers to an inner and inspiring self, regarded as a fount of wisdom and power. The heedless and ignorant are ever prone to take *omne ignotum pro magnifico*, to assume that everything occult must be excellent.

Under these circumstances there is evidently great need for knowledge and guidance. It cannot be wise to subject oneself to influences coming from an unknown source without understanding something about the nature and effects of such influences. The obscurity of their origin is often not only not considered an objection, but is actually given as the reason for courting them. It might be thought that such a procedure is one road to insanity.

The word subconscious covers a large and undefined area. Its meaning is negative rather than positive. A large section of the subconscious is built up of the creation of our own desires and imaginations. Thoughts, it is said, are creative. What then have we created by our thoughts? In many cases we must have created undesirable influences, bound to us as their creators, hovering round us, ready to react and strike back whenever we are weak and receptive. If we try to suppress conscious thought and to throw ourselves open to the subconscious, imagining perhaps that some secret source of strength and good is going to pour itself into us, is there not a liklihood that these undesirable influences may begin to work?

Then again there are the thoughts of other people. If thoughts are creative, the thought-atmosphere must be teeming with influences of all kinds; and by rendering ourselves passive in such an atmosphere we shall become mediums for the absorption of all kinds of things, like people of weak constitution in an infected atmosphere.

This is but common sense and shows that self-knowledge and self-control are first essentials before venturing into unknown waters. It is true that we must to a certain degree, learn by experience; but this is only half a truth. Ships are not entrusted

people ignorant of navigation, nor o we allow our own children to find eir way unguided. If everybody ways learnt by experience alone, ot only would infinite time and ouble be wasted, but the function of aching and counsel would disap- ear altogether. Hence we must avail urselves of the guidance of those ho have the necessary knowledge nd experience to be able to instruct nd to warn.

And here we come upon one of e perversities of human nature. For e find people insisting on the reli- bility of their own judgment and rudence, and yet at the same time eeking for an instructor. And often hey seem curiously willing to accept he assurances and promises of per- ons who can show no better creden- ials than their own assertions. They vant guidance and instruction, it is lear; but they will set up their own udgment against any advice that they re not disposed to take. The case s the same as that of the patient who rejects the advice of his doctor nd takes advertised nostrums.

The difference is that the quack ppeals to our desires, and the physician does not. The physician aims to heal; the quack is after our money.

There is everywhere a great thirst on the part of people for knowledge about their own nature, of a kind which they cannot find in religion or in science. People realize that there is a whole world about which ordinary sources of information tell us nothing. This thirst is of course being taken advantage of and exploited. Look at the number of advertised cures — mental and physical — for different ailments; see the number of get-rich-quick schemes. And just as there are right means of health, and proper medicines and doctors and safe and legitimate ways of making money so there is a true road to knowledge. But, as in the other cases, this road is not one that flatters our desires or coddles our weaknesses.

Judging from the complaints one reads in the magazines, people are yearning for what they call an 'escape'; but are not very clear as to what it is they desire to escape from. Yet it is not difficult to see that the painful condition from which they are trying to escape is an over-keen sense of personality. They are harassed by their ideas and by the perpetual going round and round the same circle of thoughts. The trouble is often wrongly diagnosed, and attributed to the state of society, artificial social conventions, modern civilization, and so forth. But they are really longing to escape from themselves: hence the continual seeking for relief in distractions.

This is the key to the problem and is expressed in the aphorism, "self is the enemy of Self." In other words, before a man can really live and enjoy and be at peace, he must get away from the artificial self which he has created by his desires and imagination. We note in a magazine article that "the real trouble is that people cannot stand themselves"—cannot endure themselves. The only way then is to get out of themselves, and this cannot be done by striving for personal objects, whether by psychological or physical methods.

So here we have a touchstone to apply to every promised remedy to test its value for us. Will it help me to escape from myself? If I make myself passive and receptive to unseen influences supposed to pour in from the subconscious, what will pour in? Perhaps it may turn out to be fresh layers of personality and desire; perhaps the process may wake up dormant selfish energies, thus making my state worse than before.

There is a vogue for a certain kind of what is called psychology, which consists in probing the obscure and remote origin of our actions, tracing them back to some latent instinct in the subconscious mind, or something that we have 'suppressed.' The facts here brought to light, in so far as they are facts, are true but not new. But it helps some people to drop the ancient terminology about the Ol Adam and original sin, and to ado a new formula. The idea has of cours been overdone; and in some quarte there seems to be a mania for tracin everything back to suppressed pr clivities, and devising the most fa fetched hypotheses in support.

The worst part of the business the inference, expressed or implie that these suppressed instincts oug to be given rein. But to indulge passion is only to strengthen it; an there seems no reason why the i stincts, if harmful, should not be d missed from our system altogethe A little understanding of the fac about our nature would enable us do this. Let us realize that these pr pensities are not essential parts c ourselves, demanding expression a all costs, but intrusive forces, cr ated perhaps by ourselves at som past period, or perhaps from som other mind.

There is a well-known passage i the sayings of Jesus, which says, "Y cannot serve God and mammon. This refers to the two powers b tween which human nature hover the light of Divinity from above, an the attraction of his carnal natur from below. This passage continues:

Therefore I say unto you, Take n thought for your life, what ye shal eat, or what ye shall drink. . . . See ye first the kingdom of God, and hi

ghteousness; and all these things iall be added unto you!

This means that, for those seeking lf-knowledge, the motive of person- acquisition is wrong. Aspiration conducted with such a motive attracts the wrong powers. Our motive must be impersonal; then the bad forces will be kept out and true self-knowledge will come.

UNDERSTANDING

Understanding is the way that will bring to men release
From the conflicts and the tumults that bar the road to peace;
Understanding joined with love is the path to harmony,
Understanding of all lands is the door to unity.

If the greatest mathematician of the century was right,
Understanding is far better than display of martial might;
The one who found the formula that atomic power released
Saw that understanding could unite the West and East.

But both the East and West must understand that God
Has a purpose that is greater than any system's rod,
And every country of the earth some day will see that light
Is a better hope for harmony than the most extensive fight.

Then rise, oh sons of God, and determine you will lead
The world to wider wisdom than the vales where warriors bleed,
Rise and with God's help proclaim that understanding
Is a more important program than any airplane landing.

And when men find the Cosmic Power that shapes atomic forms
Can also aid the human mind to still the raging storms,
Then guiding men to peaceful realms by its superior worth,
The glory of the Lord at last shall cover all the earth.

—Floyd Irving Lorbeer

Creators vs. Exploiters

Dan L. Thra

CURIOUS, ISN'T IT, how often serious discussions bring you around in a full circle?

The other evening some friends called and, in the course of what we considered an intellectual discussion, we came to wondering about the inequality of our lots. Or, at any rate, that is how one member of the group described it. Some others were not so certain.

"Isn't it funny," he began, "how our economic system works in reverse? Think about it for a moment —who gets the returns from our great advances, for example?

"Who will make the most money out of atomic energy, for instance? Einstein, who was ultimately responsible for its development? Or the power companies who will commercialize his discoveries?"

He went on like that for some time, touching a number of the great fields of human endeavor—the arts, literature, and so on.

"A man writes an original book, researches into a new field," he said, "and what happens? He makes a small profit. But someone hires a 'writer' at more cash to slicken it up, 'dumb it up,' as the phrase goes, fo broadcast by film, television or pape back imitation.

"And the company or individu who hired the second writer mak even more out of it. One origin idea can mean millions, but not the man to whom it occurred. If others. And the more remote the are the more they make. The le they have to do with the creatio with the originality of it, the mo they make.

"I think there must be somethin wrong somewhere."

Well, we passed that around, tosse it back and forth, for quite a lon time.

Several agreed with the point o view. There were lots of example broadcast. Who, for instance, ma the most out of "War and Peace"— Tolstoy, or the motion picture com pany that took his creation an adapted it for the public?

Who made the most out of th airplane—Orville Wright, who die not long ago, or Douglas?

Did Winslow Homer or Rembran profit from their creations as hav

ose who subsequently dealt in em? And so on; the conversation as not a short one.

But then it took another turn.

"I'm not so sure," said a pipe noker who hadn't taken much part the discussion to this point, "that ou people are on the right track."

He puffed philosophically for a ioment or two.

"Maybe you are borrowing from ie 'exploiters' yourselves. Maybe ou are bringing yourselves to their evel by arguing as you have." He et that sink in, and then continued:

"I've been reflecting on the indiiduals you have named thus far, and cannot recall a one of them who s on record as caring a great deal bout money.

"It's true that many were poor inancial managers, and were forced o draw prodigiously on their creaive talents in order to keep ahead of he bill collector, though we are the beneficiaries of *that*, I'm sure you will agree."

We could see what he was drivng at, but were still not entirely convinced.

"It's nice to say," someone put in, "that these originators were not money-happy, but I know from personal experience that it is also nice to have a reasonably full stomach, and to know where the next meal is coming from."

There was general agreement on that.

"Well," said the man with the pipe, "you may have a point there, though I doubt that you can name one of your 'originators' who ever died of starvation or even suffered much from malnutrition.

"But that is beside the point.

"The fact is that their goal was 'creation,' just as the goal of lesser men is 'comfort,' or 'financial security,' or something else. Maybe they did not consciously select that as their target, but they were remorselessly propelled toward it by some inner force.

"Many people are.

"Unfortunately, not many people also have the *talent* to create; we hear only of the few who do.

"Likewise, not many have the talent to make a great deal of money, and we hear only of those who accomplish this."

He paused again.

"To put it badly," he continued, "the man who creates is as happy in his creation as the man who exploits is in the house-with-swimming-pool his success affords him—probably much happier. He would be no more happy, at any rate, if he had

an infinite rain of silver coming to him by reason of his creation.

"He probably would be less happy, because he would have to take time away from his real interest to care for this byproduct, and money needs all the attention demanded by a wayward child, believe me."

Silence, as they say, reigned supreme for a moment longer.

"It still doesn't seem right to me," someone said, "that a man's creation can be lifted from him and exploited by others to their own benefit."

"Perhaps it is all to the good," a hitherto unheard voice said.

"The sort of person whose consuming passion is to make money, can thereby occupy himself and kee out of mischief, permitting thos who have more healthful tastes to g about their business."

"Exactly," agreed the pipe-smoke

"And don't forget that there is a ecology in our economic life as we as in the biological sphere. Thes people have their important functio to fill in society, just as have th creators.

"But the point is, we must not loo too long and hard at how they o cupy themselves. Rather, it is im portant that they fulfill themselves– and permit others to do likewis That is the key, I think, to what w have come to call 'sucessful living'."

IN RESPECT TO mere mundane relations, the development and discipline of one's will power is of supreme moment in relation to success in life. No man can ever estimate the power of will. It is a part of the divine nature, all of a piece with the power of creation. —Orrison Swett Marden

The Freedom Of Religion

Curtis Beach

'WAS a day in early autumn, 1776. homas Jefferson was about to leave s home of Monticello for Williamsrg, to attend the session of the Virnia legislature. His wife, Martha, as not well, and he was loath to ave her. But she insisted that he tend the session, for these were prerious times. The colonies were in volt against the mother country. he embattled farmers had already ven their blood at Lexington, Conord, and Bunker Hill. Washington ad been given command of the olonial forces. Only three months efore, the Continental Congress in hiladelphia had issued a Declaration severing relations with the British rown. No one knew what the future eld in store. Thomas Jefferson had een elected by his neighbors to repesent them in the State Assembly. Irs. Jefferson needed her husband, ut she felt that Virginia needed him nore.

Furthermore, they both felt that efferson had a special duty to perorm in Williamsburg. In Philadelphia, only a few months before, he ad struck a blow for political liberty. He had written the Declaration of Independence, which had been signed by the colonial delegates and given to the world—proclaiming that all men were created free and equal, and that governments must rest on the consent of the governed. Now he felt that it was time to strike a blow for an even more fundamental kind of freedom—the freedom of religious faith.

On the night before his departure, Jefferson was sitting with his good friend, the family doctor, sipping coffee, on the broad verandah overlooking the green lawns of his estate. "I fear I am going to make myself unpopular in Williamsburg," he said.

"Why is that?"

Jefferson replied: "I am going to Williamsburg as the legally elected representative of this constituency. But there are many men, better qualified than I, who cannot be elected to public office. The law requires that any man, if he would hold public office, must be a member of the Church of England, the only legally established religion in Virginia. The

Dr. Beach is Minister of the Neighborhood Church, Pasadena, Calif. This sermon was the winner of an Award of Merit from the Freedoms Foundation, Valley Forge, Pennsylvania.

law also requires that everyone attend the worship services of the Church of England regularly. The law further demands that every man pay taxes which are used for the support of the English Church. Such a law manifestly is not just."

"But some of these laws are not enforced," said the doctor.

"That is true," said Jefferson. "There are men in public office in Virginia who are not members of the established church. There are many churches in Virginia besides the Church of England, and men attend them freely. That is because the law is not enforced, not because the law permits them to do so. But one provision of the law no man can escape. No one can avoid paying taxes for the support of the established Church, whether he be Episcopalian, Quaker, Catholic, or Jew."

"I propose to change the law," said Jefferson. "A law which is not enforced because it is unjust, is an evil thing. Religion must be dictated by a man's conscience, not by the statutes of the state. I propose to introduce a bill for religious freedom, guaranteeing to every man the right to believe and worship according to his conscience—or to refrain from worship altogether, if he chooses."

Jefferson and the doctor finished their coffee, and the doctor rose to go. "I sympathize with what you wan to do, Jefferson," said the doctor "But I fear that you have chosen long hard row."

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A few days later Jefferson was i the capital. He was talking to hi good friend, Edmund Pendleton. Pen dleton was a man whom Jefferson ad mired highly—indeed, the two ha been lifelong friends. There was onl one subject that had ever come be tween them. That was Jefferson' views on the subject of religion.

"I know your convictions in th matter," said Jefferson. "You fee that the present law is right. I fee that the present law is tyranny."

"My dear man," said Pendleton "you must realize that it is the dut of the state to provide for the welfar of its citizens. Surely that include not only the welfare of their propert but also the welfare of their souls How can you expect morality and de cency to continue, unless the Churc be maintained?"

"I do not propose to outlaw church es," said Jefferson. "But I propose t give the citizens freedom to main tain any churches that they choose."

"There you are wrong," said Pen dleton. "The duty of the state i clearly to maintain the religion tha is right. The tenets of the establishe church in Virginia are the tenets o

ie Church of England, and are ounded on Holy Writ, and have een proven by the experience of the ges. The state cannot maintain a eligion which is not according to loly Writ."

"Yet you tolerate other religions," aid Jefferson.

"We tolerate them," said Pendleon, "but we do not recognize them. Ve permit people to attend them, so ong as they do not undermine the norality of the state."

"I see," said Jefferson. "You call our religion orthodox, and all other nen heretics. You permit men to be eretics, yet you tax them to support our orthodoxy. Is that just?"

"We permit them to attend other churches," said Pendleton. "We do not enforce the law."

"Not now," said Jefferson. "You do not enforce the law; because you know the law is wrong. Yet the law remains. You are tolerant. But some day there may come to power in Virginia people who are not tolerant. Then those who do not attend the worship of the established church will be imprisoned. Tyranny will only lead to greater tyranny—and those who oppose it will suffer death."

"Virginia does not practice tyranny," said Pendleton.

"Not physical, no," said Jefferson. "But to impose a religion on anyone by law is the greatest tyranny of all. The law may not be enforced; but the law is a tyrant, and the law still stands. In Philadelphia, three months ago, we struck a blow for political freedom. We asserted that all men are created free and equal, and that they are endowed by their Creator with certain inalienable rights. Surely the greatest endowment that the Creator has bestowed on anyone is the custody of his own soul. The freedom that gives meaning to all other freedoms is the right to follow one's own conscience, and to turn to God as he deems best. For a man's greatest freedom lies not in the protection of his estate, nor even of his body; it consists in the freedom of his own soul. To force any type of faith or worship on any man is tyranny—tyranny over the kingdom of his own mind. And I have sworn on the altar of God eternal hostility against every form of tyranny over the mind of man."

Jefferson did not present a bill for religious freedom in the legislature that session, though the question was hotly debated on the Assembly floor. Jefferson saw that the delegates were not yet ready for so bold a measure. Nevertheless, he felt that this principle was right; and he resolved to press the matter again when the opportunity presented.

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The following year, 1777, Jefferson began writing a Statute for Religious Freedom. He worked on it at night, after his day's work in the legislature was over; he worked on it by candlelight, laboring with the same careful choice of words that he had used in the Declaration of Independence. This, it seemed to him, was an even more important work than the Declaration, because it dealt with the most basic liberty of man. Two years later, in 1779, when he was governor of the State, Jefferson's work on the bill was finished. He tied the document with a ribbon and came into the legislature.

"Mr. Jefferson, you have a bill you wish to present?" asked the Speaker of the House.

"Yes, Mr. Speaker, I do."

Jefferson untied the ribbon and unrolled the scroll. "Mr. Speaker, gentlemen of the House," he began, "I have the honor to present to you a Bill for Establishing Religious Freedom." Cries of dismay and applause broke out all over the chamber. The Speaker rapped for silence. "You may proceed, Mr. Jefferson."

Jefferson carefully smoothed out the paper and began to read. "Well aware that the opinions and beliefs of men depend not on their own will, but on the evidence proposed to their minds; and that Almighty God hath created the mind free, and hath de termined that free it shall remain. . and since all attempts to influence i by temporal punishments or burden or by civil incapacitations tend onl to produce hypocrisy and meanness and are a departure from the plan o God, who, being Lord of both bod and mind, hath chosen not to furthe his will by coercions on either, but t extend its influence by reason alon . . . and since no men have the righ to have dominion over the faith o others, setting up their own opinion and modes of thinking as true an infallible . . . and, finally, since truth is great and will prevail if left t herself, errors ceasing to be danger ous when it is permitted to contra dict them—

"We, the General Assembly of Vir ginia, do enact that no man shall b compelled to frequent or support an religious worship, place, or ministr whatsoever; nor shall be enforced, re strained, molested, or burdened in hi body or goods, nor shall otherwis suffer on account of his religiou opinions or belief; but that all me shall be free to profess, and by argu ment to maintain, their opinions i matters of religion; and that the sam shall in no wise diminish, enlarge, o affect their civil capacities."

When Jefferson finished, pande monium broke loose. Cries of "in

my" from the conservatives; vigor-s applause from Jefferson's support-s. The bill was debated throughout e session, and was defeated. But ven years later, in 1786, when Jef-rson was American Ambassador in rance, James Madison reintroduced to the legislature. Then it was ıssed and enacted into law, and re-gious liberty was guaranteed to ery man in Virginia, the first state adopt such a regulation. Three ears later, this same principle of re-gious freedom was made a part of ıe Constitution of the United States, s the first article in the Bill of ights.

Thus ended a battle which Thomas efferson fought for ten long years f his life. Jefferson always regarded ıis as one of his greatest achieve-ıents—so much so that he left in-tructions that there should be carved n his tombstone these words: Thomas Jefferson: Author of the Declaration of American Independ-nce, of the Statute of Virginia for Religious Freedom, and Father of he University of Virginia."

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Today, in this country, we no long-r face the problem that Jefferson aced. Today, in our country, free-lom of religion is guaranteed by law. No church is supported by public axes, and any man is free to profess ny religion, or no religion, as he chooses. Every man is free to seek God in his own way, and to train his children according to his conscience. That is the most basic freedom that life has to offer.

Sometimes this is referred to as religious tolerance. Tolerance is a word I dislike. For tolerance indicates a willingness to endure something that one does not approve of. To tolerate, according to the dictionary, means "to allow or permit by not preventing." Thus tolerance is a negative thing. "Doing nothing to prevent" is hardly a dynamic or creative action.

I should like to suggest that religious freedom—real religious freedom—demands something more than tolerance. It depends on an atmosphere in which everyone earnestly strives to understand and gain from the religious views of others. Only so can we have that dynamic religious atmosphere in which everyone can freely grow.

Too long, religious people of all sorts have believed that they alone held a monopoly on religious truth. But if, as Jefferson says, religion depends upon "the evidence proposed to our minds" and "God hath created the mind free," then it follows that people will make many different interpretations of the evidence they find in their experience. If religion is the quest of each person after truth,

then it follows that no one's religion can be complete. For no human mind is big enough to grasp the whole truth of God.

This means that every man must be humble about his religious beliefs. Everyone must recognize that he has much to learn. Religion must be a constantly growing thing, for "God hath yet more light and truth" to break forth upon our searching minds.

"I have sworn on the altar of God," said Jefferson, "eternal hostility against every form of tyranny ove the mind of man." The greatest kin of tyranny is the limitations that me impose upon themselves, by their ow conceit and blindness. Only when pe ple will go beyond tolerance to a ge uine respect for and a desire to gro with others, can the religious spir really be free. Then we shall hav not tolerance, but genuine liberty– and that creative climate in whi every soul can freely grow towar God.

THE BEAUTY OF democracy is that you never can tell when a youngster is born what he is going to do with you, and that, no matter how humbly he is born . . . he has got a chance to master the minds and lead the imaginations of the whole country. —Woodrow Wilson

enjamin Franklin

Philosopher For Human Rights

Henry Butler Allen

Vice-President of the Franklin Institute of Pennsylvania at Philadelphia.

JRING THE YEAR 1956, hun-eds of Societies and Institutions in ıny countries united to honor the emory of Benjamin Franklin on e 250th anniversary of his birth.

It is interesting to study why so uch of the civilized world is eager pay tribute to a man born two and half centuries ago. Some measure his status is reflected in the fact at young and old, of diverse reli-ous faiths, of widely differing eco-mic and social backgrounds, and om many nations, are aware of his ntributions to civilization. Here is man, born and bred in eighteenth-ntury America, whose philosophy ıs appealed to generations of peo-e in many lands, and whose pene-ating observations and recommen-ıtions on science, economics, social elfare and international relations e still valid after more than two ındred years.

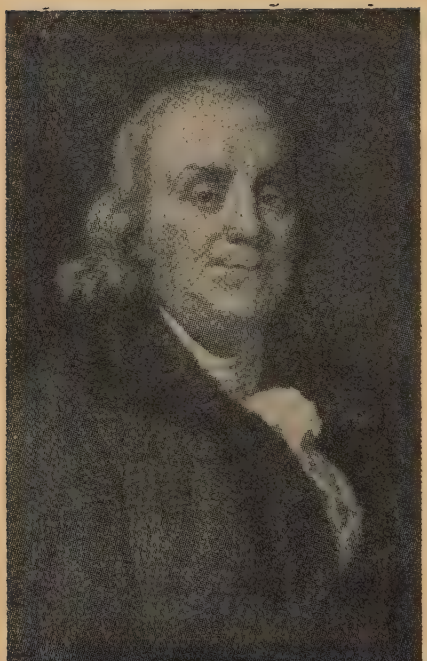
The great Mirabeau, in his famous ulogy before the French National ssembly in 1790, perhaps explained est why so many people always venerate the memory of Benjamin Franklin. He said:—

Would it not become us, gentlemen . . . to bear a part in this homage, rendered, in the face of the world, both to the rights of man and to the philosopher who has most contributed to extend their sway over the whole earth?

Benjamin Franklin's lifelong crusade for Human Rights was his greatest glory. To him, every man and every woman, regardless of class, caste, color, creed or race, was entitled to stand straight and tall in dignity—and not have to bow before an accident of birth. He wrote to Joseph Huey on June 6th, 1753: "Mankind are all of one family," and again to David Hartley in 1789, when close to the end of life, in the wisdom of his years:—

God grant that not only the love of Liberty but a thorough knowledge of the Rights of Man may pervade all the nations of the Earth so that a Philosopher may set his feet anywhere and say, "This is my Country."

Many men have written and spoken of the great objective of equal



human rights as the only way to world peace.

Franklin not only stated his Philosophy—he lived it himself. He once wrote: "A good example is the best sermon," and then proceeded to make himself that example.

Born in an age of imperialism, religious intolerance and privilege for only the few, Franklin fought all his life for Freedom of Speech and of the Press; for Freedom of Religion, Education and Opportunity for all men and women of any class whatsoever. He dared imprisonment for th right to speak and write his belief He helped to build churches of a faiths and even a House

expressly for the use of any preache of any religious persuasion who migh desire to say something to the peopl . . . so that even if the Mufti of Con stantinople were to send a missionar to preach Mohammedanism to us, h would find a pulpit at his service.

He was President of the Societ for the Abolition of Slavery, and finally signed the American Declar tion of Independence because h saw no other way to gain comple freedom for his people.

To Franklin, the great goal Science and Statesmanship alike w to benefit all mankind. "He snatche the lightning from the skies and th sceptre from the tyrants," Turg said—and explained, in that one lin the dominating philosophy of Benj min Franklin's life. A brief revie of some of the things he did is th best way to know the man.

Born on January 6th, 1706, Boston, Massachusetts, Benjam Franklin was the youngest son in family of fourteen children. With b two years of formal schooling, went to work in his father's candl making shop at the age of ten a was apprenticed to his brother, Jam Franklin, at the age of twelve. See ing larger opportunities, he came Philadelphia at the age of seventee

rriving with capital consisting of Dutch dollar and a shilling.

He exemplified the homely virtues f thrift, honesty and industry so ell that he was able to retire from usiness with a competence at the ge of forty-two, and taught the naxims of his "Poor Richard's Alanac" so well that they became ousehold words throughout the nd. The introduction to the last Almanac" was printed in broadides and posted on walls in England, nd translated and distributed by the rench clergy among their parishoners. It has been translated into fifeen languages, and reprinted at least our hundred times. A pertinent quoation follows:—

"Friends," says he, "the taxes are ndeed very heavy, and if those laid on y the government were the only ones ve had to pay, we might more easily lischarge them; but we have many thers, and much more grievous to ome of us. We are taxed twice as nuch by our idleness, three times as nuch by our pride, and four times as nuch by our folly; and from these axes the commissioners cannot ease r deliver us, by allowing an abatement."

Aiming at "moral perfection," he made a list of the useful virtues, which turned out to be thirteen—Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquility, Chastity and Humility. To each of these, in turn, he gave a week's strict attention, marking down in a book the measure of daily success achieved in the practice of each. Thus he went through "a course complete in thirteen weeks and four courses a year." He wrote that he was surprised to find himself so much fuller of faults than he had imagined; but, persisting for some years, he had the satisfaction of seeing them diminish. To propagate these simple doctrines and practices, Franklin designed (1732) to write a book on "The Art of Virtue," and to unite all men of good will in a society for the practice of it.

At the age of twenty-one he organized "The Junto," a club of twelve members, for mutual self-improvement. It existed for forty years, and it was said in that period that "The chief measures of Pennsylvania received usually their first formation in this club."

Self-educated, Franklin became one of the most learned men of his time. He acquired his extensive learning through books, his unusual powers of observation, discussion and correspondence. He taught himself three foreign languages. As a boy he developed his literary style by an intensive study of the writings of Addison in *The Spectator*.

Franklin was the leader in many movements for the benefit of his community. He initiated projects for

establishing a city police, and for the paving and better cleaning and lighting of city streets. He was largely instrumental in establishing a circulating library in Philadelphia, the first in America, 1731; in founding in 1745 the American Philosophical Society, incorporated 1780; a city hospital, 1751; and an Academy for the Education of Youth, opened in 1751 (the origin of the University of Pennsylvania). During his active citizenship in Philadelphia, it was said that it was practically impossible to carry on a drive for funds for a worthy project without soliciting his aid, so accustomed were the people to his leadership in such matters.

He conducted experiments in electricity (1745-1752), making discoveries that "have secured his undisputed rank amongst the most eminent of natural philosophers." He established the identity of lightning and electricity. He was interested in all fields of science, including aeronautics, agriculture, astronomy, botany, chemistry, electricity, geology, hydrostatics, hygiene, mathematics, medicine, meteorology, navigation, oceanography, optics, orthography, paleontology and physics. In many of these fields he made important investigations and discoveries. He carried on an active correspondence with the leading scientists of Europe and America and was a member of twenty-six of the great societies and academies of the arts and sciences of his day.

Franklin invented the lightning rod, bifocal glasses, the first American wood-burning stove, the first draft for a fireplace to prevent smoking, a musical instrument which he called the "Armonica," a letter-copying press, a laundry mangle and other contrivances; but never owned a patent. When offered a monopoly on his stove by the Governor of Pennsylvania he asserted his belief that

as we enjoy great advantages from the inventions of others, we should be glad of an opportunity to serve others by an invention of ours, and this we should do freely and generously.

In 1764, there having been two insurrections of the frontier inhabitants of the Province of Pennsylvania in December of the previous year, in which twenty friendly Indians living under the protection of the government had been murdered, Franklin, to strengthen the hands of the weak government by rendering the proceedings of the rioters odious, wrote his "Narrative of the late Massacre in Lancaster County of a number of Indians, friends of this Province." In it he appealed to the people to "maintain the honor of the government and protect peaceable citizens, even though they be Indians." Afterwards, when armed rioters started for Philadelphia with the avowed intention of murdering

0 Indian converts who had been ought by the government for safety that city, Franklin, at the request Governor Penn, formed a military sociation of nearly 1,000 citizens resist these rioters, the so-called axton Boys, who, on reaching Gerantown and learning of the meares taken for the defense of the ty, desisted from further action.

Franklin was a thorough pragmast. Once, nearly shipwrecked on rocky British coast, he wrote to is wife that some men in his posion would have wanted to erect a arine to a divinity on the coast, but ich was his nature that he felt more ke erecting a lighthouse.

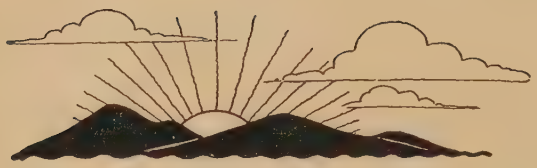
In the course of his vast scientific nvestigations, he was always on the ookout for ideas that would be of ractical value to his fellow men. He ade American farms more produc.ve by introducing mineral fertilizers nto America. He also introduced nto America rhubarb, turnips, cotch kale, Barbary barley and yelow willow for basket making. He dvocated enclosing fields with hedgs to conserve wood, and wrote "Obervations on Mayz, or Indian Corn." He promoted silkworm culture in America.

Franklin rarely solicited public office, but was too public-spirited to avoid such honors. In 1729 he supported the popular demand for paper money. He was clerk of the Pennsylvania Assembly (1736-51) and member for Philadelphia (1751-64), deputy postmaster at Philadelphia (1737-53) and, jointly with William Hunter, deputy postmaster general for the colonies (1753-74). This was one of the few offices he ever solicited. In the latter capacity he made visits of inspection to nearly every colony, and not only increased the frequency of efficiency of the mail deliveries, but made the post office a financial success as well. In 1775, he became the first American Postmaster General, upon appointment by the Continental Congress.

For a number of years prior to the Revolutionary War, he was the agent of Pennsylvania and other colonies before the Court of Great Britain, and became the bold defender of the rights of America in general. It is said that the light he threw upon colonial affairs in his memorable examination in the House of Commons relative to the repeal of the American Stamp Tax, probably more than all other causes combined determined Parliament to repeal the bill.

His last words to the British government at the outbreak of the Revolutionary War included the following statement: "They that can give up essential liberty to obtain a little

(Cont. on page 86)



Quotes Of The Day

Alfred N. Whitehead: Every organism requires an environment of friends, partly to shield it from violent changes, and partly to supply it with its wants.

Henry Cabot Lodge, Jr.: With all its faults, the United Nations is a living organization . . . just as necessary in international politics as an airport is in international travel, and for many of the same reasons.

Paul Douglas: Friendliness, in the long run, calls forth friendliness; kindness breeds kindness and active good-will multiplies. The germ of love may not be as immediately powerful as that of hate, but in the crucible of time, it has greater survival value.

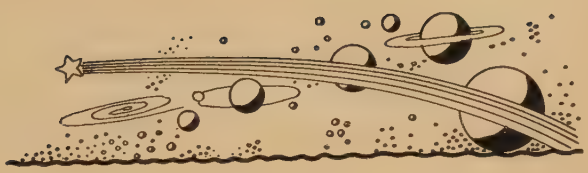
Oscar Hammerstein II: I cannot prove that this is a balance of mathematical perfection, but my own observation of life leads me to the conclusion that there is a very real relationship, both quantitatively and qualitatively, between what you contribute and what you get out of this world.

George F. G. Stanley: To live, mankind must recover its essential humanness and its innate divinity; men must recover their capacity for humility, sanity, and integrity; soldiers and civilians must see their hope in some other world than one completely dominated by the physical and chemical sciences.

Bertrand Russell: We have to learn to live in a more fearless manner, not, of course, without a rational apprehension of real dangers, but without that kind of fear that besets superstitious people in a cemetery at midnight.

Christopher Morley: I say to myself that one does not write to his friends, he talks to them. And you must excuse certain informalities in these talks for the sincerity which I believe lies behind them.

E. B. White: To be free, in a planetary sense, is to feel that you belong to earth. To be free, in a social sense, is to feel at home in a democratic framework.



Quotes Of The Ages

Thomas Paine: Whatever has a tendency to promote the civil intercourse of nations by an exchange of benefits is a subject as worthy of philosophy as of politics.

Confucius: The way of a superior man is threefold: virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.

Daniel Webster: It is my living sentiment, and by the blessing of God it shall be my dying sentiment,—independence now and independence forever.

Sir Walter Raleigh: It would be an unspeakable advantage, both to the public and private, if men would consider that great truth, that no man is wise or safe but he that is honest.

Marcus Aurelius: Your disposition will be suitable to that which you most frequently think on, for the soul is, as it were, tinged with the color and complexion of its own thoughts.

Henry David Thoreau: To be a philosopher is not merely to have subtle thoughts, nor even to found a school, but so to love wisdom as to live according to its dictates, a life of simplicity, independence, magnanimity, and trust.

William Penn: A good friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

Michael Faraday: I have long held to the opinion, almost amounting to a conviction, in common, I believe, with many lovers of natural knowledge, that the various forms under which the forces of matter are manifest, have one common origin.

Jean Jacques Rousseau: Trust to me, judicious mother; do not make of your daughter an honest man, as if to give the lie to Nature; make her an honest woman, and be assured that she will be of more worth both to herself and to us.

Moral And Social Aspects Of The Nuclear Revolution:

THE ATOMIC AGE AND HUMANIST EDUCATION

Andree Jouv

EVOLUTION OF FIRST PRINCIPLES

Mankind, being all-powerful over his children, has always sought to model them according to the ideas of his time; that is to say, from one generation to the next to make them into men similar to himself and, at the same time, prepared to adapt themselves to the society of the moment, and to serve that society. This rearing of the generations and this preparation for life in a given society is what we call education.

It is given primarily by the father or the mother of the family when dominated by their first preoccupation of honoring and perpetuating their ancestors, their way of life and their spirit. This has been the idea of the Chinese, the Asiatic people, for centuries.

It is given by the State when society is preoccupied with the idea of not allowing anyone to escape its custody. Often this idea was sustained by a religious imperative, as in the Roman State; or the religious authority may dominate the civil, a in the Middle Ages and long after wards, when education was given b the Church.

But with the Greeks a new idea was advanced, and this was revive by men of the Renaissance: the chil was not the chattel either of the fami ly or of the State. His unique purpos was not to perpetuate his parents no to serve society. Before everything else it was to form a perfect huma being, a complete man, conformin to an ideal which philosophies an religions have variously defined, bu following the same general principle This ideal man, said the Greeks, i reasonable and free, intelligent an artistic; he must have the virtue o moderation and the virtue of hu manity, said Confucius; he must b good and fraternal, add Buddha an the Christians.

To bring up children, that is t advance them towards these loft ends: that should be the first preoc cupation of educationists, it being clear that man does not develo

lone, suspended over his environment, that he must have contacts, nterchanges, objections and obstructions from other individuals, and hat he can only edify his soul by tarting from a certain state of the Jniverse in which he is thrust and on vhich he largely depends.

This education may be called 'humaniste' (classic). Naturally the vord is used here in its wider sense of making, of building man. The narrow sense of classic studies, i.e., ancient languages and literatures, is only one means among many of forming man. Since the Renaissance education has been dealt many blows. The French Revolution and its Declaration of the Rights of Man made out of the principle of respect for the individual the foundation of all rights: All men are born free and live free and have equal rights. Later, it was precisely stated that this was true, both for the two sexes and for all races. The democratic nations, to safeguard the spirit of this education, undertook to give this assurance to their citizens in their State schools.

However, with the national developments of the nineteenth century, and, later, of the totalitarian states, a terrible revenge was taken by society. Men were, and still are in many countries, reared to suit the needs of society. They are society's chattel, to be disposed of as society wishes; thus there is a return of Spartan or Roman discipline, and even of Oriental despotism.

As a repercussion, classical education has receded in the democratic countries, where the ideal of the 'Rights of Man' is still proclaimed, however, and we have compulsory military service, a constant advance of the collective life and a certain conformity, with a premature specialisation in a utilitarian purpose, with man himself all too often reduced to a mechanical state.

Two factors of a material order, and unrelated to pedagogic theories, have functioned in the same direction and while not in themselves determining the whole of this evolution, they have had a powerful influence on it, and these are: on the one hand the mechanisation of material life, the triumph of the machine; and on the other hand the concentration of production and, in general, of economic life in large working units and in large cities. A single example will clarify this fact: the artisan who used to carve furniture in wood according to his own taste received all his life an admirable 'humanistic' education, while the factory worker who produces miles of tubes which, when assembled, will make steel furniture, knows

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only one mechanical and monotonous task, which leaves his human faculties lying fallow.

DANGERS

As to the children, we all deplore, despite certain advantages, the effects of modern machinery on their moral and intellectual development.

Undoubtedly they learn, very easily, a number of things of which their elders were ignorant: the radio furnishes them daily with a report which would take hours of work for any single person to put together; the cinema gives them marvellous lessons in geography, comparative sociology, art, history and natural history, and keeps them informed about so many inventions, techniques and discoveries that, if they were able to assimilate all, they would be infant prodigies, without mentioning even the theatre, poetry readings and music.

Thanks to holiday camps and the motor car, nearly all children are able to make beautiful journeys and to get to know several countries.

But all these machines, television included, are in truth double-edged swords.

Already the 'New' schools have recognized the fact that they have insisted too much on entertaining activities which call for little effort and never require the child to overcome a single boredom or indolence before the exalting phase of succe and achievement is reached.

What is to be said of auditio and spectacles which leave the chi passive for hours at a stretch, registe ing without trouble or reflectio losing the habit of trying, of pu suing an effort or even of reacti to one, so that he is always ready receive more and to swallow ever thing—the hamper obtained witho work, without thought, without ri and without perseverance. Neith the body nor the spirit, nor even t feeling is, in fact, exercised. The h man faculties, despite this feeding jam, tend to waste away, to becon atrophied.

Then again, I would like to i agine that children do not hear see what is not meant for them, a that they are never caught up by immoral spectacle. For the rest, suffices for them to hear idle gos to expose them to another danger— that of feeding them with emp words, false or unsavory notio which would make them flee fro the salubrious shock of reality a veritable truth. The illustrated pre women's love-story magazines and t like are equally injurious for t same reason.

Further, the motorized way of li which is becoming general, rare gives them the opportunity to exe cise their legs, their arms or the

muscles. You know of the authentic experience of an American doctor a year or two back: he tested a certain number of children from different European countries, but of similar ages and environment, and put them in competition with American children of the same social standing. The doctor discovered, to his great surprise, that despite their physically inferior development, due no doubt to less nutritious feeding, the little Italians, French and Poles showed under test a marked superiority in resistance to fatigue and, in general, greater strength. The same result was recorded with English children, so it was not a question of race. The only possible explanation was that the young Europeans used their legs to walk and climb steps, their arms to carry heavy bags of provisions and to do all the exercises demanded by life without real comfort, that they lived in the open air, were inured to an intemperate climate, walked miles to school or covered fair distances by cycle. Thus, sport, though frequent and well organized, was not a sufficient substitute for the various daily movements of ordinary life. For physical life, as for the intellectual, minimum effort constitutes a grave danger.

Now we are only at the dawn of the reign of machinery. After power-producing machines, there came machine-tools, and now we have the automatic. As soon as the new sources of solar, tidal and particularly atomic energy—not only by fission but by fusion—have been harnessed and given general application, there will be no obstacle in the way of life becoming almost entirely mechanized, first in the most advanced countries, then in all others.

NO STEPPING BACK

There is no question of regretting that man's labor has been lightened, nor that stepping backward is impossible. Since we refuse to agree that certain races or classes of mankind are doomed to hard labor for the benefit of privileged races or classes, we should accept the situation and rejoice that the machine, our creation and our slave, takes over these tasks and makes life easier for all.

But we must be fully conscious of the fact that new problems arise, that grave dangers menace humanity of the future unless we preserve for generations to come a precious attainment which has, in fact, enabled us, thanks to the strong, creative personalities which assimilated it, to free ourselves from the terrors and servitudes of our ancestors by knowledge and by machine.

We well know that, in the mechanized life of which we speak, with the exception of research workers and technicians who are the ma-

chine's masters, a superficial intellectual effort will suffice for the majority of mankind. There will be no more necessity in a life too easy, too much 'given,' in which the struggle against the resistance of things will only take place by way of exception. And the idle spirit is often accompanied by a certain absence of effort to dominate desire and passion and regulate conduct.

Yet these naturally lazy men have edified civilizations for the reason that they first had to struggle against nature to subsist. A few doubtless dreamed further and higher, and these were the wise, the inventors, the pioneers. They wished to transmit these hardly-won advances, and new generations were reared to progress in the same way.

REMEDIES AND FUTURE PROSPECTS

Being, therefore, conscious of the danger to human development of the man-made machine having the power to dethrone and ruin his personality and evolution, what will the educationists do whose mission it is to 'raise' the child, from generation to generation, in the most literal sense of the word?

We will examine two contrary solutions and try to propose a third.

(A) A very ancient solution has already been tried: that of keeping the child apart, to bring him up outside the movement of his century. This was the solution of the convent and monastery which, in the Middle Ages, had the advantage of keeping the child sheltered from violence. It was also the solution of the University in most of our Western Countries which in large measure tried to conform to the classic education of the Renaissance, without changing methods or material. It was even the solution of certain 'New' schools in the country at the beginning of this century. The child was reared far from the cities under excellent physical conditions: he expanded in a happy environment, and work was rendered easy and enjoyable for him. He stayed there often until nearly adult and left school entirely unadapted to the society of his time, retarded in comparison with his contemporaries: this Eden rendering him nostalgic for the rest of his life. The brutal shock of the world's sad realities left him quite unequipped for life. Suicide cases had no other reason than this.

Undoubtedly the formula of the 'New' country school is excellent—but only to the end of infancy. The adolescent cannot attain normal development without great richness and variety of contacts. He must see other environments than his own. He must have time to arm and fortify

himself gradually in readiness for the test of reality.

(B) A second solution would be to regard classical education as an outmoded ideal, and even to turn one's back on it deliberately; to abandon general culture without finding an equivalent for it, to turn all men and women into well-developed specialists who would find sufficient reason for living in work well done. No doubt, after the first spell had been passed, a certain moderation in the use of modern machinery would be imposed, so that all personal activities were not abandoned. Family life could provide children with other opportunities of distraction and relaxation than those provided by frequent visits to the cinema and daily television; they could thus form a taste for going on walks and studying nature which walks reveal in such marvellous detail, and might have awakened in them a love of botany or entomology rather than motor rides or boxing matches.

Even so, it would still remain true that all our mechanical civilization would be dangerously limited to material existence, except for those who created it or who spent their life in research. If civilization renounced the spiritual heritage of religion and philosophy, as well as the heritage of thought, moral beauty and art which have nourished and enriched it, what impoverishment is here, and what decadence! If this marvellous inheritance is to be handed down and if it is to continue to be increased, creative personalities must be allowed to expand in freedom, and these elite must renew themselves without ceasing through the raising of all layers of society.

This is all the more necessary, and all the more possible, since the scientific revolution—the atomic era—is preparing us for leisure such as mankind has never known.

If education does not prepare men for the occupation of this unaccustomed leisure, the world will run the risk of being lost forever. It must be understood that, for the great majority of human beings, in the present state of their culture even of so-called civilized nations, obligatory daily work is a benediction. Undoubtedly they have reason to complain, especially in heavy industries, that the present working day is too long: so it is for those who work day and night, such as politicians, certain business men, doctors and mothers of families! Will the atomic era make their work any lighter? I doubt it.

THE USE OF LEISURE

But suppose that in general, thanks to the machine, work is spread over a 5 or 6-hour day, and this up to forty years of age only. What will men and women do with the rest of their time?

Once they have had their rest, many doubtless will find activities to their taste, such as gardening, handicrafts and odd jobs, study and research, travel, lectures and all forms of creative and pleasurable art, also all sports, including line fishing. But it will still be necessary for them to have learnt how to use body and mind.

And the weak, who do not take kindly to training, those who are predisposed to boredom, is it to be hoped that drink, gambling and excesses of all kinds will not become their means of killing time, if one has neglected to teach them how to occupy their leisure happily in healthy activities and with a certain intelligent effort?

For the rest, such leisure we cannot permit ourselves, nor could we really enjoy it, while there is so much to be done in the world. And certainly the young should not be allowed to ignore the fact that the first task for those who benefit from all the marvels of civilization, the privileged ones who are ourselves, is to help to eliminate all the misery in the world —the plight of those in every country who cannot eat when they are hungry and have no roof over their heads, *and this means the half of humanity*. Then there are the sufferings of the sick whom science could cure if social conditions permitted their maladies to be prevented or cared for. We must reckon too with ignorance, the cause of so many calamities and of all fanaticism, and which is also the lot of every second man. Certain it is that for a long time to come work will not be lacking.

But still, it is essential that youth should be prepared by its education, that it should be made aware early of the close solidarity which unites us all on our small planet, that it should accept and even seek for the things that exalt mankind and take him out of himself, and that it should know that a narrow, egoistic happiness is effaced by the suffering of others. It is this sentiment that can render violence and war less and less acceptable.

From this standpoint, modern civilization and the triumph of the machine have brought us compensations for what they have destroyed in man. Though the moral structure of our time has indeed shown a loss in meditation and depth of thought it has, as it were, gained in extent. Diminished by mechanical transport, our small world is easily made present in its entirety. The child has only to be given this idea, and the radio and the cinema, as well as the aeroplane, will foster it. Those famished men at the ends of Asia, in the centre of Africa, or along the Amazon, how close they are to us now! Scarcely any corner of the earth is foreign to us. It is essential that young people should

know that they are waiting, ever there, for doctors, nurses, engineers and teachers, as well as builders of all kinds, and that they should realize that the struggle for existence is not over. Besides, is it over yet in our European countries? Has everyone, with us, a decent life, bread in reserve, modern housing, time to be educated and to learn to enjoy the beautiful things of the world?

PREPARATION FOR NEW ERA

We have therefore to prepare men for an era in which:

(1) their labor being alleviated by machines and the new sources of power, their leisure time will increase progressively;

(2) our horizon and our responsibility extend to the ends of the earth;

(3) it is our duty to see that our spiritual heritage is not squandered, and further that we seek to gain at all costs, the enrichment of the marvellous domain of the spirit, which is, rightly, the human domain.

These should be our first preoccupations. It now remains for us to find the third solution, which should be a new synthesis, taking the past into consideration and adapting itself to the modern world.

It is, of course, a multiple past which has led diverse civilizations to accept various forms of utilitarian education which have all gone to the making of modern man. All these societies, whether Western or Eastern, are subject more or less to collectivism; they must not forget that the value of the collective society is regulated by the value of the individuals of whom it is constituted.

Children must be taught to make a personal effort, no matter what mechanical aid or social help is at their disposal; their mental faculties must not be dispersed to excess; their character should be formed by encouraging the habit of overcoming their egoism and never resorting to violence. All wise precepts cover these points.

Of course, it is necessary to build plenty of schools, train enough teachers, give freely all instruction, without any water-tight compartments, extend the school-age in proportion to the decrease in adult work, give to all children this common basic education which we have called 'humanism' (the humanities) which will enable them to understand themselves and contribute their effort to the common good. Science and living languages can serve equally with belles-lettres and dead languages as a basis of efficient education in the humanities. However, it would be dangerous to abandon those disinterested studies which, apart from their technique, give healthy exer-

cize to the mind, have no purpose than that of forming and developing it. It is in this way that strong personalities will arise in all races of mankind: thinkers, scholars, artists, research workers in all domains, and these elite of society will be freely renewed at the heart of all sections of the populace. If this poses economic and financial problems in connection with the social conditions of each country, the statesmen to whom we delegate this task are there to solve them.

For the man of action, the thinker, or the inventor is the sole propelling force of progress, and we can refuse to accept the belief that the purpose of life, either for men or women, is to become cogs in the social or industrial mechanism. It is not too ambitious to hope that one day they will surpass themselves and attain to greatness. —*Pax et Libertas*

FAITH CURE

In days of old, when earth was flat,
If you were sick—with "this and that,"
Witch doctors cooked a bitter brew,
And forced it down the throat of you!

In "This Enlightened Day and Age,"
When "tranquilizers" are the rage,
You get a "shot" of some strange drug
To kill the microbe, germ, or bug!

But doctors often are perplexed;
The "truths" this year—they scrap the next!
How can we tell just what is true
About their "therapeutic stew?"

Oh, where and when shall we begin
To turn our gaze, and look within
For "Something" that will make us well
Instead Of Stuff That's "Made To Sell?"

—*Arthur Foster*

Facts In Middle East Crisis

J. Haskel Kritzer, M.D.

UNDER THE CAPTION, *One American's View of the Middle East Crisis* in the May issue of the *New Outlook* there appear statements, sharply conflicting with verifiable facts, that merit examination. Elmo H. Hutchinson, director of American Friends of the Middle East (not to be confused with the *"Friends,"* a Quaker humanitarian, non-political organization), is the quoted author of the following:

"The alleviation of the tension is within easy access if only Israel wants it."

"Arab neighbors are willing to recognize the Jewish State providing it is a contained state, more in line with the plan originally put forward by the United Nations."

"Some 300,000 Arabs whose people had lived for centuries in Palestine were uprooted and rendered destitute to establish Israel."

The above statements are totally disproven by historical facts and by the following public utterances made by leaders of the Arab Governments:

"Every gun, plane, or tank received by Iraq will contribute to solving the Palestine problem in the interests of the Arab States"—Prime Minister Nuri Al-Said of Iraq, in a speech before the Parliament of Iraq, January 9, 1956.

"The foreign policy is based on the struggle against imperialism and Israel with recognition of the theft of Palestine, opposition to peace with Israel and the strengthening of the blockade against her"—Prime Minister Saori Al-Assali of Syria, presenting his new government to Syrian Parliament, June 28, 1956.

"Every commander" is instructed "to prepare himself and his subordinates for the inevitable campaign with Israel for the purpose of fulfilling our exalted aim, which is the annihilation of Israel and destruction in the shortest possible time in the most brutal and cruel battles."—from photstatic copies of Egyptian Army documents presented to the Security Council October 30, 1956, by Aba Eban, Israeli Ambassador.

Space limits inclusion of but a fraction of similar statements.

What are the facts? How did the State of Israel originate? To escape the murderous pogroms of Czarist

Russia at the turn of the century, Jews purchased land in Palestine and settled there.

During World War I, Palestine was wrested from the Turks by the Allies and made a mandate territory under Great Britain by the League of Nations. The eventual goal was to be the establishment of a self-governing Jewish homeland in fulfillment of the Balfour Declaration in behalf of the British Government. This declaration was approved by President Wilson for the United States and by France and Italy. Russian and European Jews continued to emigrate to Palestine and purchased more and more land from the Arabs, much of which had to be reclaimed to make it usable.

At the beginning of World War II, there were many successful Jewish settlements in Palestine. They fought together with the British and their Allies. At the termination of the war, the surviving remnant of the six million Jews murdered in Hitler's gas chambers began to migrate to Palestine. The Arabs strenuously opposed this migration and had successfully exerted pressure upon the British to restrict Jewish entry into Palestine with tragic results. The mandate proved burdensome to the British and they relinquished it to the United Nations.

In May 1948, the Jewish State became an historical fact with the approval of the United Nations. The Arab States then launched their war, invading Israel. The Moslem Mufti and the Arab leaders called upon the Arabs to leave Israel promising them that in a few weeks they would return to their homes and belongings in addition to those of the Jews, "who would be driven into the sea." The Arab nations were defeated and lost land to the Jews as a result.

The half-a-million ill-advised Arabs who fled, disregarding the appeal of the Jews to remain, found themselves stranded. Thus the refugee problem was born and is maintained by the Arab leaders who persistently reject all peace offers made by Israel.

More than 135,000 Arabs, who chose to stay, are prosperous citizens enjoying equal rights with eight representatives in the Knesset, the Israeli Parliament. In addition, over 30,000 Arab refugees were welcomed back to Israel. Other refugees continue to return under a plan to reunite families separated during the war. The Israeli Government holds the Arab property in trust, just as the American Government held German property during the war. Between 1953 and 1954, Israel also released liquid assets totalling between 11 and 12 million dollars, left by Arab refugees in banks, in addition to the contents of many safe deposit boxes. Furthermore, Israel al-

so offers to compensate Arabs for their abandoned property.

The Arab League is strangely silent about the 400,000 Jewish refugees from the Arab countries and North Africa, who have been absorbed by Israel. The Jews do not share in the hundreds of millions of dollars contributed by the United Nations to maintain Arab refugee camps. The Jews take care of their own.

Ambassador Michael Comay, in a statement before the Special Political Committee of the U.N. February 19, 1957, reports: "The most recent wave of immigration into Israel has been the thousands of Egyptian Jews who are being stripped of their possesions and forced out by cruel and arbitrary methods."

The Arab refugee problem, then, is not unilateral nor is it unique. In the drastic post-war upheaval, over 35 million human beings in Europe and Asia have been uprooted. They were relocated and absorbed in countries of common racial and national affinities. The process of resettlement still continues. Relocation is the established precedent, *not* repatriation as the Arab leaders demand. It is worthy of note that the Arab League countries occupy 8,999,150 square miles with a population of about 57,404,000. The State of Israel occupies 8,050 square miles with a population of 1,872,000, as of December 1956, and, of this number, 1,668,000 are Jews and 204,000 are non-Jews—mainly Arabs.

"The Arab refugee matter ought to be solved by Arab governments who created it. It was they who created the problem by their invasion of Israel in 1948. It is they who possess the capacity to solve the problem, because they command all the resources of land and water and the Arab society of kinship which would enable them to accomodate 750,000 of their own Arab kinsmen." So stated Ambassador Abba Eban, in an exclusive interview to Virgil Pinkley, editor-publisher of the *Los Angeles Mirror-News*, May 3, 1957. Instead, Israel was and still is plagued by organized killing raids and pillaging by the Fedayeen, Arab terrorists, publicly supported by the Egyptian Government. (In the center of Cairo stands a huge figure erected by Col. Nasser as a monument to the Fedayeen.)

Insufferable desperation caused by the harassing raids provoked retaliatory counter-raids by the Jewish settlers. Thus violence begets violence.

A consideration of the preceding events, plus the enormous arms shipments from Czechoslovakia and Russia received by Egypt and other Arab countries, helps one to understand

Israel's crossing into the Sinai Peninsula and the Gaza Strip in October of 1956: it was a defensive action to save the nation from annihilation according to Prime Minister David Ben Gurion.

DE TESTIMONIO ANIMAE

I CALL IN a new testimony. . . . Stand forth O soul . . . from whatever source, and in whatever way, thou makest man a rational being, in the highest degree capable of thought and knowledge—stand forth and give thy witness. I call thee not as, when fashioned in schools, trained in libraries, fed up in Attic academies and porticos, thou belchest forth wisdom. I address thee, simple and rude, uncultured and untaught, such as they have thee who have thee only; that very thing pure and entire, of the road, the street, the workshop. I WANT THY EXPERIENCE. I demand of thee the things thou bringest with thee into man, which thou knowest either from thyself, or from the author, whoever he may be. . . . Whenever the soul comes to itself, as out of a surfeit, or a sleep, or a sickness, and attains something of its natural soundness, it speaks of God. There is not a soul of man that does not, from the light that is in itself, proclaim God.

—Tertullian

Human Education And Brotherhood

Frances X. Kadow

HUMAN PROGRESS depends on working on the right problems by the right methods at the right time. As demonstrated by present-day conditions, humane education is as yet an ideal. However, there is no realization that was not first a dream; and there can be no reform that is not based upon education and spiritual understanding of the ideal.

We all acknowledge that the real reason for suffering is ignorance. Just what is there about present-day suffering of the masses about which we seem so lamentably ignorant? Perhaps it is lack of the real measure of mankind?

To the average man and woman the logic, "survival of the fittest," appears a safe guide by which to regulate life. And nothing reveals character so much as the thoughts we like and keep ready for circumstance arising, in which to practice them. Thus the attitude of survival, mental and physical, a product of the present economic system — invented and maintained by the "might is right" propagandist, of whom the average man and woman disapproves theoretically, but emulates, on a small scale, at the first opportunity—does produce great suffering. And the attitude having become a world habit, how on earth can the God quality, "Love Thy Neighbor," pierce through that wall of selfishnes? Yet this is the great ideal of *Brotherhood.*

Every mind was made for spiritual and material growth, for spiritual and material knowledge, and its quality degenerates if doomed to one-sided utility. Then, there is always the desire to multiply physical comforts and pleasures; to exploit opportunity for material gains only; but in the things of greater estimate so far as permanent benefit is concerned most of us have yet to raise our standard of character.

However, our failure to practice this principle of balance has not destroyed its science. In the plan of Mother Nature no effort put forth in the cause of *justice* and the *"square deal,"* though often long delayed, ever really fails of its effects. We have but to watch world events now and throughout the ages to be convinced of Nature's honorable intent. We somehow seem to misconstrue her moral code when we insist upon "the

survival of the fittest" in the material sense alone.

Our educational systems throughout the world, thus far, may have broadened into a sort of superficial culture, but we cannot thank present-day educators for having stirred any great character depths within the consciousness of the present generation.

Humane education has never been really stressed in our national schools. There are of course nature studies and talks and small discussions, but no effort thus far has been made to instill ideals of justice and fair play, through hours of actual study, within the consciousness of present-day youth. To install Humane Education within the curriculum of our schools would be a great contribution to the righteousness and progress of the world. And it can safely be prophesied that as fast as the new light, the idea of the "square deal," percolates within the consciousness of the growing generation, present-day youth will take up its responsibilities and go about doing its share to lay the foundation for better conditions, through love of their fellow-man and justice toward all sentient life.

Thus, to save our present economic life from its inhuman enemy, the imperialism of Selfishness, we need education in its best sense—a practical understanding of the precept:

"With what measure ye mete, it shall be measured to you again." Or as Horace Mann puts it: "Doing nothing for others is the undoing of ourselves."

Humane education cannot be merely a course of study, but must also be a course of experience, something very difficult to establish, yet through such alone will come the opportunity for humanity to become what it never was before—a world at peace. Sorrow is merely the non-observance of Nature's laws. Humane Education will cleanse and brighten the soul's windows through which the generations will glimpse life together, not in separateness.

It is true that the clouds are commencing to show a silver lining, but it is also well to know that adverse winds blow and unless the ideal receives aid from those who have influence, who can and will be heard, who will marshal their forces into the open through the medium of churches, newspapers, parents, educators, motion pictures, and all possible means, the old system, "survival of the fittest" in the material sense will continue—for we are only given back what we have measured out in the past.

If every influential citizen will recommend Humane Education, every church preach it from its pulpits; every newspaper print it; every educator teach it; motion picture

udios produce plays based on such n ideal—if all bring to bear their ombined influence, such concerted ieasures cannot but hasten the era f "Peace on Earth, Good Will to Men." And within the ideal of brotherhood the animal must be included, or the perfect life cannot be lived, save as *one divine whole.* Justice and mercy to the animal persistently practised will find a reflex in the characters of future men, whose code of life will ever be—brothers all.

Quoting T. M. Minard: "It is practice that makes perfect, not preaching."

TO JUNE

Month of the perfect love,
Month of the perfect leaf—
The mellow mourning dove
Thine only note of grief—
Oh, let me hide within thy shade a sorrow past relief!

Thou, unto whose employ
All Nature's arts belong—
Fragrance and warmth and joy;
Admit me to thy throng.
Thou canst not dull the pang, but oh! tune every chord to song!

—Walter Brooke

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

"Might Is Right"

NEVER WAS UTTERED a more obvious truism; nor was ever a more misleading formula adopted for the guidance of man in his relations with his fellows.

"Might is Right." That seems so clear; and yet it is but the use of one unknown to explain the nature of another, for who shall say what is might? Superior force, you may answer: but how can you say which, for instance, is the stronger, a bull, or a small boy? Muscularly the bull: but any day on a ranch you may see a small boy or even a child drive a bull wherever he wishes the animal to go. A lion is stronger than a man; but a man can dominate a whole cage full of lions, and make them behave like monkeys while raging at their own submission and ready to tear their master in pieces if his nerve fails for a moment. On which side is the might?

A little thought will show us that there is a trap concealed beneath the plausible simplicity of this well-worn formula. "Might is Right." Certainly it is the only right the world seems to know; but as no considerable number of people mean just the same thing by the word *might*, and as a very large number do not really try to know what they mean when they quote this saying, the result is a confusion of ideas, that serves as an excellent screen for deliberate hypocrisy and sophistry, and that is used as a justification of all selfishness and of all oppression. That this formula is tacitly accepted as an axiom of human philosophy is evident in many ways, and notably just now in the talk of some peace-advocates, who

believe that warring nations may be frightened into peace by the threat of violence from a larger group of so-called neutral powers.

This desire to extinguish fire by pouring oil on the flames is based on the belief that the rights of man are nothing more than a greater quantity of that force they denounce as wrong. This confusion of mind keeps the world busy chasing round the same old circle, like a kitten in pursuit of its own tail.

To return to the illustration used just now. There is no question that the feeblest kind of man can dominate powerful animals; while among men themselves the ruling personality in a community, who may be recognized as the strongest man in the country, may be physically weak or even crippled. Obviously there are different kinds of strength, and clearly there are men who are strong in different ways. No less clear it is that there is a certain quality of strength, power, or might, that is developed at each particular step in evolution.

Thus a human being is master of an animal by virtue of the place in evolution that each occupies. The same is true among men: and man as well as the animal knows his master when he meets him, if both are in a normal, natural, condition: but if abnormal conditions prevail, then the lower creature, whether human or animal, may detect the weakness of the one who should be his master, and may turn upon him and break loose, asserting his own superior force, which has become to him the law, simply because of the failure of the other to live up to his duty: his duty being to perform that which is due to his true position in the scale of evolution.

To a certain degree this is recognized by all, even the most selfish and lawless; for even a man, who starts out to get all he can and to keep all he gets, has to recognize that he must have the power, not only to beat other men in his dealings with them, but also to avoid or to beat the laws of the land drawn up to protect the weak from the greed of the stronger. But he stops there, and fails to recognize the laws of nature, and the higher law, of which the human code is often but a parody, or at best little more than a poor imitation imperfectly administered.

Did man but know that the laws of Nature are inherent in every particle of the universe, and therefore in man himself, that their disregard or violation will bring inevitably a painful readjustment, he would take them into account, and would say "the higher law is mightier than man." Then he would attempt to keep within the pale of that law, which at present, the ordinary man thinks to

be of no account, a fancy, a superstition, a bogy held up to overawe the ignorant perhaps.

Did men but know their place in nature, and their relation to the higher law, which is the actual law of their own higher nature, they would not think they could with impunity override the rights of weaker men; for they might see that though the weak ones, whom they hope to conquer or to despoil, cannot protect themselves, these weaklings are a part of a great whole, whose might is the might of all nature, and whose rights are guaranteed by nature herself, that is, by the great law of life, by which the strong man himself exists. They would know that the higher law would compel a readjustment and they would understand that no real gain can be accomplished unless it is in accordance with the higher law. Nor is this higher law so vague as some may think or as some may pretend to believe: for it is a part of man's own nature and its presence is indicated in what we call conscience. It is shown in man's aspiration to a higher life, in his desire to do things heroic, or generous; it is the only explanation of man's admiration for a life of self-sacrifice; and it is that which makes renunciation the rule of life to the highest men. The might of the higher law is the only might that is right.

When men open their hearts to this law, or when suffering shall break down the closed doors of their minds and let in the light, then they will bow their heads to the law that, in its impartial and impersonal readjustment of man's disorders, has brought them to ruin and to shame. And when they know that this higher law is the law of their own inner nature, impossible to escape and supreme in its action upon its own plane, they will no more think of ignoring it than they would now dream of ignoring the law of gravity.

The knowledge of this higher law is called Wisdom, but it is a kind of wisdom that may be mastered by each, and must be mastered by all in the slow course of human evolution. And, as men are not all equally developed in any respect, all must be able to recognize this higher law in some varying degree, and the degree of their evolution will be marked by the superiority of their moral or ethical code: for the moral code is but an attempt to formulate some perception of the higher law into a practical system or rule of life for general use.

But men must know that the full majesty of truth is the full measure of the higher law, and that it is man's destiny to reach his perfect development by the action of this law; and therefore he must learn to recognize its presence in his own heart, and he

must fashion his code of ethics upon this inner light, or he will be false to his own nature, and, like the lion-tamer who gets drunk or who loses his nerve, he will be in danger of being torn to pieces by the lower forces in his own nature that it is his duty to master and control.

Man must learn that the weak are not unprotected, being in fact as much a part of nature as he is; he must learn that in all things and at all times he is dealing with the great laws of nature, and that the meanest of creatures has the whole of the universe behind; then the saying "Might is Right" will come to have a new meaning, and humanity will know that the rights of Man are backed by the might of Nature's law. Then it will be seen that it is wisdom to recognize that Brotherhood is a fact in Nature, and to act accordingly. No more than this is needed to make peace universal, and no less will serve the cause of human evolution.

EVERY WORK OF CREATION is threefold. . . . First, there is the creative idea, passionless, timeless, beholding the whole work complete at once. . . . Second, there is the creative energy begotten of that idea, working in time from the beginning to the end, with sweat and passion. . . . Third, there is the creative power, the meaning of the work and its response to the living soul. . . . And these three are one, each equally in itself the whole work. —Dorothy L. Sayers

The Challenge Of Science To Religion And Of Religion To Science

Donald Harrington

Minister of The Community Church of New York

DOWN TO THE present day, science and religion have had three kinds of relationship. Originally, they were antagonistic, religion regarding science as a mortal enemy as its discoveries, one by one, destroyed venerable religious concepts of the origins and nature of life. Then, as science astablished itself firmly, a truce was declared and the two antagonists settled for a strict separation, not of themselves alone, but of life. Life was compartmentalized into the sacred and secular, one the concern of religion and the other of science, and never the twain were to meet. Science had to do with facts, religion with values, and values presumably had nothing to do with facts. This separation persists right into the present.

But more and more life is coming to be regarded by both religion and science as a single fabric with which both are concerned and in which their respective disciplines are complementary. It is for science to produce facts, and for religion to integrate, interpret and weave into a single philosophy of life all of the knowledge that science has been able to gather.

Science challenges religion to stop being afraid of truth, to welcome new discoveries even though they destroy cherished concepts, and to cease to require as a condition for church fellowship beliefs about the universe or man no longer acceptable to modern minds. It challenges religion to cease to countenance the compartmentalism of life into sacred and secular and recognize all phenomena as sacred and open to scientific understanding and religious interpretation.

Religion, on the other hand, challenges science to show a much greater concern about the uses made of its discoveries, and to bring its full weight to bear for their constructive as opposed to their destructive uses. Scientists can no longer abdicate responsibility for the uses made of their lethal discoveries. Religion challenges science to restore the balance between the physical and technical disciplines on the one hand and the psychological and social on the other. Now we

ave the cart before the horse. We ave wrought a technological revolu-on through science without asking ientifically whether the new society ould be fit for men to live in. Our cientists are now beginning to tell s that it isn't, that we are breaking own, but are as yet taking little re-onsibility for having created it or for changing it. Religion challenges science to muster its full resources for cooperation in the development of a living religion adapted and remolded to fit the needs and knowledge of the modern mind, without which the modern age will continue to wander directionless to destruction.

—*Community News*

RELIABLE STATISTICS demonstrate, with reasonable certainty, that existing methods of treatment of criminally-inclined youths are not solving the problem. A large percentage of those released from our reformatories and penal institutions return to antisocial conduct and ultimately become hardened criminals. Indeed, I sometimes wonder whether our penal institutions, because of their environment and the lack of segregation between the classes and ages of criminals, do not foster, rather than prevent, crime. By herding youth with maturity, the novice with the sophisticate, the impressionable with the hardened; and by subjecting the youth offenders to the evil influence of older criminals and their teaching of criminal techniques without inhibitions that come from normal contacts and counteracting prophylaxis, many of our penal institutions actively spread the infection of crime and foster, rather than check, the plague.

—Judge Orie L. Phillips

Should We Ever Take Human Life?

Allan A. Hunte

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NOT LONG AGO at San Quentin a man in Death Row sat strapped to a chair,—inhaling legally prescribed fumes. Next moment he was breathing no longer. The mechanism of California law had separated his soul from his body. We citizens had, as the saying goes, "washed our hands of a hopeless case."

Were we justified? Are there human beings so anti-social, so sunk in savage hate for all that is good, so fanatically devoted to the forces of destruction, that society has no choice but to do away with them? Many good people would say "Yes: for certain offenders the death penalty is right; in any event it is necessary." Behind that attitude is a long, and one could almost say, hallowed tradition. For example, the Old Testament, although banning murder among individual Jews, does not say to the state, "Thou shalt not kill." On the contrary, it says (in verse 6 of the 9th chapter of Genesis), "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image." If sanctions for what we did at San Quentin are what we are after, the Old Testamen is full of them.

It is not precedent, however, tha we want, but light; light from Chri himself. What, then, has he to sa on the question, "Should we eve take human life?" Nothing—if w insist on a directive from a co book, page 263, section 8, paragrap 4. Everything—if what we seek something approximating God's ow thought on the matter.

In the 15th chapter of Luke, Jesu does not refer directly to God a transcendent (away, way up there b yond us) but as immanent (close u closer than we are to ourselves). H asks us ordinary people to recogniz what is deepest and most real withi us. And what is that?

Jesus drops into the subconsciou mind of his hearers a thought tha ever since has been nagging at th conscience of mankind: "What ma of you, having a hundred sheep, he has lost one of them, does n leave the ninety-nine in the wilde ness, and go after the one which lost, until he finds it? And when H has found it, he lays it on his shou

ers, rejoicing. And when he comes ome, he calls together his friends nd his neighbors, saying to them, Rejoice with me, for I have found y sheep which was lost'."

That will to seek out and bring ack what is lost is the normal, ealthy thing. It isn't just our per-onal will. It is God's! What we in ur hearts, when we are at our best, eally like to do and what we can enerally be counted on to try to do, ie Father of all men, undiscouraged-y and effectively, is doing now and orever. Why give up hope so early n the game for that human being who may only seem to be incurable? Maybe he can be won back to society.

"But," it will be objected, "we ave to make examples. Think what vould happen to society if it didn't rotect itself with the threat, and on ccasion with the practice, of capital unishment. The death penalty is an ndispensable deterrent. Without it, uman life would be increasingly un-afe."

It used to be thought that nothing vould be safe unless it could be pro-ected by the gallows. In 1810 you ould get hanged for "lifting" five hillings from a shop. When a bill was introduced in the British Parlia-ment in the direction of less drastic punishment, no judge would favor the bill. The author of it was told that if it became law no householder would be free of "the most alarming apprehensions" lest upon returning to his house he would find "every vestige of his property . . . . swept away by the hardened robber." The way to soften the heart of the would-be robber was for the state to keep *its* heart hard and cold as steel. Scarcely anyone questioned that technique of establishing reverence for life. It was less than two hundred years ago that in England a poor man could swing for any one of two hundred crimes. Picking the pockets of someone else (on a small enough scale and if you were caught) meant a rope around your neck. The execution would be a public spectacle. The idea back of it was to make it so horrible, so terrifying, that everybody witnessing it would forever after be prevented from repeating the offense. But how did it work out? At the very moment a great crowd was watching, a part of that crowd, far from learning the lesson, was busily engaged in picking the pockets of the more naive spectators.

It may be that the "deterrents" in which we put such faith actually don't deter as efficiently as we have taken for granted. For instance, we assume that H-bombs or what Winston Churchill used to call "mutual terror" will somehow save us. But will they? *Does* the threat to take men's lives make life in general more

secure? Here is a question that needs to be explored. It looks as if what we had imagined were brakes are possibly something else. It may be that what stops and prevents collisions with the law against murder is something quite different from what we had thought.

Compare Rhode Island, for instance, with Connecticut. Both states seem to be similar in most respects except one. Rhode Island has abolished capital punishment and Connecticut hasn't. The statistics covering the annual average homicide per 100,000 population indicate for the period between 1941 - 1945 that, whereas Rhode Island without the death penalty got off with 1.0, Connecticut totalled 1.9. But that proves little. For in the same period, Indiana retaining capital punishment did better than Michigan doing without it, by record of 3.2 over against 3.4.

It may be true that there are something like three times as many murders in southern states where capital punishment prevails, than in those northern ones where it has been abolished. But as somebody points out, that is no proof that the cause is capital punishment. You might just as well say that there are more murders in the south because there is more sunshine there. The fact is that we don't yet know exactly what does spawn and what will stop certain crimes, such as non-negligent homicide.

If a man's actions speak louder than his words, then a state's executions might speak more loudly to over-suggestible citizens than its admonitions not to kill. One would guess that capital punishment with all its attendant publicity does have a tendency to brutalize rather than humanize the community. But guessing aside, this ancient habit is becoming a sort of dead letter. All democratic Europe (with exceptions, however: for example in England, where the death penalty has been retained —for shooting a policeman), not counting France, and all South America, leaving out one country, have dropped it. A bill may soon come out of committee in Sacramento which would do away, not with human beings, but with capital punishment. Another, with more chance of passing, would suspend capital punishment in California for six years. The Governor of Wisconsin, Walter J. Kohler, frankly declares that his state, an abolition state, believes definitely that the death penalty "offers no advantages or safeguards to the public, but it is definitely poor public policy."

We should know that it is possible to keep dangerous criminals alive and society safe at the same time. I

ie maximum security section at an Quentin not one convict has scaped within the last thirty years. Ve should also know that the threat f death loses much of whatever value s claimed for it if there are too many oop holes and too much delay in arrying out the sentence. In Cali- ornia it is only about two per cent f those who commit murder who ay the supreme penalty.

What we have especially to learn s what Jesus died to get us to see— hat every human being is valuable. The offender may seem hopeless, but et us not be too sure. Let us work harder at rehabilitating him. That is ot sentimentality. It may prove to e the most practical wisdom. The ase of Robert Wells should give us ause.

He was supposed to be so incurable hat the guards at San Quentin want- d him out of the way. In a petition demanding this they suggested they did not believe in capital punishment as a general thing but Wells was an exception. They had reason to be afraid. To all appearances he was an irredeemable menace. My friend, Dr. William Graves, who was work- ing there at the time, helped arrange for his transfer to the hospital. He himself had no fear. His expectant attitude called out of the other man more and more humanness, friendli- ness, fellow-feeling, confidence. One day when Wells was in the corridor, he saw an inmate murderously at- tacking an attendant. Without hesita- tion, and at risk to himself, he res- cued the threatened man. He is now in another prison, having responded with amazing rapidity to psychiatric treatment. For quite a time before that he was in Death Row. What won him a commutation from execution to life imprisonment was a techni- cality of the law that another convict still awaiting execution discovered.

Barbara Graham was also con- sidered unworthy to live but she had no such "break." Before she died at San Quentin, she turned apparently with her whole being toward Christ. Whether she was guilty of the charge against her is a question. Dr. Graves and the psychologist examining her were convinced that she was inno- cent. However that may be, she made such an impression on the Catholic priest to whom she made confession that after her death he had her body buried in hallowed ground!

Wouldn't we all have benefited if she had been given more chance to make her contribution? Is there *any* human being that doesn't have some- thing to say to us? Even the most case-hardened criminal, if we would but listen and study his situation and value what he has to teach us, might help us prevent the crime that sent him to prison. There is so much we

need to know. Why, then, destroy those from whom we might learn? Didn't that eager student in philosophy class have a point when he said if we kill a man we only cut ourselves off from the chance of converting him?

It is occasionally claimed that our real reason for taking the lives of those who take life is not to deter others from crime but to enjoy the feeling of revenge. If that is at all true we had better look into our hearts. Revenge is no good; least of all for the person or group who chooses to be the agent of it. We used to read the will to "get even," to hit back, into the nature of God. But that, as a child once put it, was before God became a Christian.

Jesus did bring a new idea into the world. It is in your mind and mine. It is this: There is a vitality and a cohesive power in the will to restore men, to reclaim them, that we can trust. There is binding-force in this spirit that puts to shame the willingness to kill on which we have been relying. The high priest, Caiaphas, who says "It is expedient . . . that one man should die for the people, and that the whole nation should not perish," thus putting his weight on the expedient of capital punishment, is revealing not faith but lack of it, not love of human kind but contempt for fellowmen. He has not yet learned to believe in the energ that holds society together, the energ that is of God. He still believes tha if only we can frighten suspected o condemned persons and trample o them with sufficient violence, the society will be relatively safe. Ther is something of Caiaphas still, it ma be, in *us*. We, too, imagine that i we can degrade certain human being completely then we will be less i secure.

Put them in Death Row. Grin them down into irrevocable despai Then perhaps things won't be s bad. It is as if we deliberately se out to destroy God's image in tha man we have sentenced to death Why? So as to justify our giving hi up as hopeless. For if we can pe suade ourselves that he is reall hopeless then we are justified, so w think, in killing him. If on the othe hand, we feel there is still in tha man the capacity to turn and becom a *little* like Christ, that will mak trouble for us. We will have to wor with him. We will have to stay by hi and take chances on his disappointin us. This takes money and effort. So in order to find an easy and not ver costly way (it only costs about $20 to kill in California), we choose th line of least resistance and wash ou hands of the man, telling ourselve that if we didn't he would escap and do the same thing over again

by being permitted to live, he ould encourage others to commit e same crime. Our excuses, how- er, are becoming hollow and we tow it. We know it with overwhelm- g conviction more and more as we alize the Christ Principle within .

Let us look at him now through the es of the rich young man in that autiful and profound little anony- ous book, *By An Unknown Disciple.* e is standing before Jesus on the oss, watching. Beside the man he lmires is another convict, Dysmas, ho turns his head to rest his eyes n the face of Jesus.

"Do not forget me," says Dysmas, when you come into your kingdom."

Jesus, in terrible pain but with nly kindness in his voice, answers, This very day when this pain is ver, we shall be together again.")ysmas, strengthened, sets his will) endure.

"When I saw this," the unknown isciple later commented, "shame ame upon me and the agony of re- norse. For all my life I had seen such ights and had *taken for granted* that uch men were worthy of death. Why, ll Judea was dotted with crosses and n them men had died. In every country in the world such deaths were nflicted by those in power. Since the beginning of time it had been so. Man has always tortured man. Because of my neglect, these things had been. I had agreed that that should be which need not have been. The anguish that man gives to men was my fault, too.

"But Jesus had not been blind. He had seen the pain of man and had raised his voice against the cruelty, showing men the remedy. His message would have saved the world from such horrors. . . . But the great engine of government had caught Jesus and he was dying, and I was his murderer and the murderer of the men who died with him. Because of my blindness my friend must die."

We who are trying to be Christian have no right to be blind any more to what, however indirectly, we have been allowing to happen to the seemingly hopeless. Surely these executions we permit only add to the agony of our Lord! Inasmuch as we do it to the least of these His bretheren, we do it unto Him. Because of necessary fear, you say? Looking within us we may find something of His energy passing into us, His energy that casts out fear. In us, too, His will can work; His will that is so good because it is so all-embracing. His will that seeks the lost and keeps on seeking until the lost is found.

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Thermo-Nuclear Power For The Home

Pierre de La

HOW TO DEMONSTRATE thermo-nuclear power is a problem which is preoccupying scientists in many lands. Of all the unsolved problems of science it is probably the most vital since its solution would enable man to obtain unlimited power supplies from the cheapest of raw materials and one which is practically inexhaustible: sea-water.

And no other branch of laboratory research is more resolutely turned towards peace. True, the future discovery will stem from the most destructive of weapons—the H Bomb—but it has been freed, in advance, from its potential destructiveness. What scientists are trying to do is to reproduce the mechanism at extremely slow motion, harnessing this appalling cataclysm in the service of man, so that it may provide power for the kitchen stove and electric light for the living room, by exactly the same physical processes which caused an entire atoll to disappear from the Pacific.

Present sources of power, such as coal and oil, are by no means inexhaustible and cannot satisfy man's growing appetite for kilowatts. As for streams and rivers, they can pr vide only a small part of the world power, while the tides can be put work only at certain specific point and the wind is too temperament and hence unreliable. Fortunatel there is uranium, but in time, too, i reserves will disappear from the fa of the earth. What we need is an i exhaustible source of power. T sun's rays could provide this, but th harnessing of solar energy for in dustrial purposes seems even mo problematical than that of therm nuclear power.

At the "Atoms-for Peace" Confe ence in Geneva in August 1955, th chairman of the meeting, Professo Homi J. Bhabha, of India, prophe sied: "I venture to predict that with in twenty years we will have foun a way of controlling the release o this (thermo-nuclear) energy." To day, scientists all over the world ar working towards this end and im portant progress has been made i research.

FISSION VERSUS FUSION

Nuclear energy can be released i two ways: by the "fission," or break ing up of large nuclei of uranium o

plutonium; or by "fusion," that is the building up of heavier nuclei from light nuclei of hydrogen, deuterium and lithium. Uranium or U energy was first domesticated — in Fermi's pile at Chicago in 1942,— then it was released explosively. The reverse is happening in the case of thermo-nuclear or H. energy: it was first used in the famous bomb; now, scientists are trying to harness it for peaceful purposes.

The recipe is simple. Take some light atoms; put them in a shaker and shake up the cocktail. The atoms will collide violently with one another and fuse, giving off tremendous heat. And you will obtain much more energy than you put into the process of shaking them. Yes but . . .—and here lies the crux of the whole problem—the energy needed to shake up the atoms is already so terrific that it cannot be generated by any known industrial process. It takes a match to start combustion; but the "match" needed to start fusion would have to reach a temperature of several million degrees!

Up to quite recently, scientists thought of the future thermo-nuclear generator as a sort of microscopic star, in which nuclei of hydrogen, deuterium, tritium and lithium would collide with one another under the effect of heat, developing still greater heat and fusing by processes identical to those which take place in real stars. The whole problem is how to reproduce such processes in a laboratory.

THE "SOLAR FUSE"

The Russians have made some progress in this direction through the experiments carried out two years ago in Moscow by Igor Kurchatov. This physicist obtained the highest temperature ever known by inducing, in a tube containing deuterium and hydrogen, a fantastically powerful electrical discharge — ten times as powerful as that of the generator at Kuybichev, which is one of the biggest power stations in the world. He used the expression "solar fuse" to describe the curtain of fire which lasts only a fraction of a second. But the real scientific term for this is "plasma."

By it should be understood a specific type of gas in which the atoms are dissociated into positive nuclei and negative electrons. Plasma physics are destined to play an important role in years to come, and Kurchatov's experiment will form the basis of this new science. It has brought to light one extremely important fact: namely, that plasma, with its electrified particles, is contained in the very electric field it creates. This new knowledge should provide a basis for the development of the thermo-nuclear generators or "micro-stars" of

the future: they will be created in the heart of an electric or magnetic field. What is more, scientists have even predicted that electrical current will be developed by induction in coils when these fields vary. But as the great physicist Edward Teller explained last year, "the whole problem is to obtain very high temperature plasma." And, for the time being, this can only be achieved for periods lasting but a few instants.

Other related experiments have been carried out by Dr. W. Bostick at Hoboken (New Jersey). Using an apparatus known as a "plasma gun," he obtained small clouds of plasma whose shape, under the action of the magnetic field, resembles that of spiral nebulae.

But the chief contribution of the United States in the field of thermo-nuclear power is an extremely important discovery which proves that fusion is possible *without* resorting to very high temperatures. This was shown by the experiments carried out in the cyclotron at Berkeley by Professor Luis Alvarez. Through a complicated process, he succeeded in making "mu" mesons from this giant accelerator induce the fusion of hydrogen and deuterium into helium 3. As the mesons are not changed during this process, the mechanism is one of catalysis. Thus, fusions can be obtained at ordinary temperatures, and this discovery changes the whole outlook for thermo-nuclear power.

Much research, however, still remains to be done before H energy becomes a reality, for only a few atoms fused during Professor Alvarez's experiments and no release of heat was noted. As Professor Alvarez himself put it: "We are in the position of a boy picking up a penny and dreaming he is already a millionaire."

If we do become "millionaires," however, everyone will benefit, every man, woman and child. For many countries, rich and poor alike, possess the one essential raw material for thermo-nuclear power: water.

—UNESCO

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The Importance Of The Individual

George H. Hall

EVERYONE COMES INTO this material world alone and departs the same way. No matter how strongly the herd instinct urges him to seek the group or cling to the family circle, he remains a center of consciousness

separate from all other such centers in human bodies. Although he is subject to and influenced by heredity, environment and education, especially along religious, political and social lines, he alone is responsible for his mental and emotional reactions to these influences. The natural and inviolable Law of cause and effect operates in all the fields in which he thinks and feels and acts, and so he must face the consequences of all the energies he releases in thinking, feeling and acting in all his relationships with other members of the human family. Therefore his usefulness in any one life, both to himself and to others, depends on his intelligence in understanding these conditions in which he lives in the world of sensation, as the physical may properly be called. He must be aware of his individual uniqueness, and therefore value, as a tiny part of the vast whole of the human family.

The first essential to a successful life is an absolutely open mind, if one is to avoid prejudices and fixed ideas which strongly tend to prevent the discovery of truth. There is no authority in the field of religious and philosophical speculation. Attempts of the mind to understand *THAT* which is beyond the mind, are wholly matters of belief, not of fact. To fail to understand the difference between a belief and a fact is to run the risk of fooling oneself, surely the most foolish of all foolish things. Every idea that is presented to the mind has to be accepted or rejected by that mind, and thus, as regards mere beliefs, every mind is its own authority. One may outwardly conform to beliefs imposed by religious pressures or a tyrannical government but inwardly know that it is a mere belief.

Reality, by whatever name it is called, knows itself through its manifestations in forms in the phenominal world, and thus it is the forms ensouled by LIFE that are separate individuals. Forms and bodies, means of expression by whatever name they are known, are the only separate things, an infinity of instruments for the use of LIFE. Every such form is important, not for itself, but because of its value to the ensouling LIFE. The man who understands this will so live that his body, in every life he lives, is of the utmost value to Life, the Immortality in every living thing.

BE NOT AFRAID OF LIFE. Believe that life is worth living, and your belief will help create the fact. —William James

Silence, A "Tranquilizer"

T. Henry

IN PACE REQUIESCAT is a pious aspiration usually confined to the surface of a gravestone and considered as applicable to the state of the departed after death; yet we would fain apply it to the living. Many are the people we see to whom we could wish nothing better than that they should 'rest in peace' where they are, without waiting till forcibly restrained by superincumbent circumstances beyond control.

The virtues of stillness have been extolled by the wise in every age; and there is no reason to think they are any less desirable today. Unrest, restlessness, agitation, are still the all-prevalent foes of peace and knowledge and power. Still waters alone can reflect the unbroken image of the sun; in an agitated liquid no crystal can form; agitation always means weakness. Still waters run deep, and silence is golden.

Knowledge and Power and Content are desired by all men; and they are attainable. Yet people often despair of ever reaching them, because people view the distant prospect and overlook the simple easy steps at their feet. If we can point out some simple thing that people neglect; some thing that is evidently an obstacle; and if we can indicate the simple means by which they can remove that obstacle; then we shall have helped them towards the attainment of those desirable ends.

There never yet was a religion or practical philosophy that did not inculcate tranquility as a requisite to the attainment of any sort of blessedness. The Yoga philosophy of Patanjali shows how to remove the impediments of the mind so that the soul may reveal itself unobscured. The teachings of Christ urge us to silence our clamorous desires and passions, that we may obtain the peace that transcends the restless mind. The Chinese Tao philosophy finds the Way in silence and simplicity.

Many a seeker for wisdom in tranquility has sought his object by retiring from the world. There are occasions on which such seclusion is desirable; but too often it has resulted in the hermit shutting himself up with his infirmities. A better way is to find rest amid the turmoil; to live in the active world, yet to preserve the serenity ot one's soul.

"Both action and inaction may find room in thee; thy body agitated, thy

ind tranquil, thy Soul as limpid as a ountain lake."

—The Voice of the Silence

In Huc's *Travels in Tibet* it is re-orded that, every day at sunset, the ntire population of Lhassa stops ill, whatever they may be doing, herever they are, for a few moments f tranquility. There are nations on irth today who know how to prac-se rightly perfect tranquility of ind and body as a means of strength nd wisdom. But too often the case sadly otherwise. In the cities peo-le are rushing to and fro, from busi-ess to meals, from meals to pleasure, nd then to bed, and so on round the rcle again; while in the fields a essation from toil may mean heavy umbers in the sun. Nay, it has even een known that favored individuals ith special opportunities for culti-ating repose, may evade their privi-ges by setting off with an armful f books or newspapers or writing naterials, if by any means whatso-ver they may escape the intolerable orror of five minutes silence.

The story is well known of an un-vary magician who summoned a emon; and the demon said: If you on't find me something to do, I vill tear you to pieces. This seems to e the state of quite a number of eople. Watch them in a street-car.)ne demon has to be fed on maga-ines, another demands candy and hewing-gum, a third insists on to-bacco, a fourth calls for conversa-tion; and the unfortunate owner of all these demons never secures any of that repose so essential to wisdom or strength. And, if these distractions are not provided, the demon of som-nolence may claim his share.

Yet people complain that they are caught in a network, and that life is an inexorable machine that whirls them along against their will! Would it not be well for them to exercise their will a little and see if they could not find out some way of planting themselves firmly while the current rushes by?

But we must pause to issue a cau-tion against 'sitting for concentra-tion,' or any such forcible and arti-ficial practice that may be advocated by psychic cults. We advocate no constrained artificial methods, whether in this case or in the case of diet, exercise, or anything else; for such remedies may be worse than the dis-ease. In deliberately sitting still with the object of attaining some power or benefit, our efforts are self-con-scious, and the whole purpose and benefit of silence is thereby defeated, as in the case of a misguided ancho-rite.

It is better to let the body alone and simply attend to freeing the mind from useless emotions and wandering thoughts. To force the body into a state of motionlessness may be equiv-

alent to putting a great strain on it; and the mind and heart can be "tranquillized" very well while we are working or walking.

A careful examination of one's thoughts and emotions will show how very much of them is needless, and how we have become the slave of our own servants. And we shall be enabled to see what we lose by such a condition, and what we gain by removing it. We can listen, instead of unloading our ideas upon others; instead of dwelling in airy castles of the imagination, we can open our eyes and see what goes on.

Is it not wonderful to think that there are people who claim to have exhausted the possibilities of this poor little world; and who therefore aspire to reach some other world; and yet who stumble along through the beauties and mysteries of creation, with their eyes fixed on vacancy and their thoughts obviously preoccupied with the activities of some other plane of consciousness on which they are functioning? We talk of this world as being 'material' and 'physical' and 'three-dimensional,' and altogether gross and wicked; and we are no better than an eyeless man scoffing at the sunlight. To call this world dull dead matter, because we can see nothing else in it; and then to create some unreal gaseous spiritual world as an object of aspiration; —this is a repetition of the old monkish way of quarreling with life. Others have thought that we might be able to find all the spirit and soul we could possibly wish, and to find it right here and now in this world, if we could but open our eyes and penetrate the mists of our own fancy. Is not materiality an attitude of mind rather than an external condition of nature? Think how much there is in nature that we cannot see: a tree producing its leaves and flowers and fruit; and on it perhaps a single thin twig, grafted, and producing something entirely different but always the same. We see the result but not the workings. Would it be possible so to clarify our vision that all this would become visible? And to achieve this, should we strive forcibly to gain some new extraordinary faculty, or should we rather merely rub our eyes and try to see a little more clearly?

The gospel of one age may become the heresy of another; and already we are outgrowing the gospel that clarity of vision depends upon a cold and emotionless attitude of mind. Such an attitude of mind, which (whether rightly or wrongly) has often been dubbed scientific, gives us a soulless universe, a universe bereft of real values. This kind of impassivity and colorlessness is a long way from the tranquillity of soul which

the subject of our present writing; ıe supreme victory is not for the ıan born without passions, or for im who has worn himself out; it is or the complete man, who still has is powers, but has them balanced nd ruled. So we may wisely reject ıe universe as it appears to the eye f chill logic, unwarmed by rays of eeling that are banned as heretical. Ve may stop in our walk to contemlate the beauties of a tree without vanting to classify it, and with the eeling that we would rather not now what it is called.

Man has a habit of regarding himelf as a small ego, inclosed within a ast mass which he dubs the external ıniverse or 'nature.' In this way he ontracts his soul to the smallest limts, and everything outside those imits takes on the appearance of dead matter' or some kind of ma:hinery. Whether this is a true, real, ınd unsophisticated view of the universe is an open question. It is the ıniverse as it filters through the screen of our bodily senses. But may there not be other and more intimate points of contact with nature?

Whatever nature may be, it seems to be infinitely responsive, and to be ready to unfold just as much as we can receive. It will not reveal much to the individual who rushes blindly through it with his eyes turned inward upon his own day-dreams. But to the man who can stay still long enough to attune himself to nature's stately rhythm, she may reveal much: not in the form of brain knowledge, but in the form of another kind of knowledge that is communicated from nature's soul to ours by means of sympathetic vibration.

We all know the feeling of relief and happiness that comes over us when some noise that has been going on so long that we no longer hear it, suddenly ceases. This may serve as an illustration of what may happen to us when we succeed in laying to rest some of the more importunate and deafening of the noises that go on in our internal economy, so that, in the ensuing silence, we may perchance recover our senses.

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IF WE ARE TO bring religion back into vital dominion over men's lives in the world today and make it live again as a creative power, it will not be done by our clever arguments. There is a counter-argument for every argument any one of us has in his quiver. The only glowing refutation of the materialism and secularism of our time is a personal life which demonstrates a source of spiritual power. —Rufus Jones

Individualization Of Punishment In The Federal Courts

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IT IS THE OBJECT of this brief study to emphasize the problem of individualization of punishment as it arises in the administration of criminal justice in the federal courts. Any such discussion must begin with a definition of terms.

WHAT IS CRIME?

Two definitions of crime may serve as a start. They contrast the older and newer approach to the problem of crime. The first one comes from an old commentary (1785) on the Spanish *Leyes de Toro*. While stressing that all law should be just, not contrary to nature, and serve a public end, it emphasizes the fact that penal law should serve as an example and deterrent (*terror y exemplo*) to others "by the manner in which it is enforced."

By contrast, the Mexican Federal Criminal Code of 1929 defines crime in a simple pragmatic manner: "A crime is the infringement of a right protected legally by a penal sanction."

The first definition stresses the presumed objects of punishment; the second concerns itself chiefly with the fact that regardless of theories of punishment, crime is essentially an antisocial act which a particular society punishes because it deems the particular conduct harmful to it. As defined crime is and always has been a part of the protective armor of society—a means of shielding itself against the disturbance by a few of what the majority have come to accept as a proper norm in conduct. For this reason the concept of what is harmful to society or which conduct should be punished as a crime has varied constantly.

Indeed, what a society punishes is reflected in its own ideas, prejudices and concepts of public good. As two modern students have stated:

> In all cases and in all states, crime has been intimately related to the customs and folkways of the social group in question. A crime is any act which the group regards as sufficient

An address delivered at the In-service Training Institute for Federal Probation Officers at Claremont Men's College, Claremont, California.

menacing to warrant a decisive oup reaction to condemn and to re- ain the offender of such an act. iis is as true in our day as in primi- e times. In early days, the folkways d customs were based primarily on supernatural considerations. In r time, they are becoming more tional and secular.

For this reason a wise historian is stated: "One of the best tests of e quality of any given people at ıy given time is the code of laws ıacted and enforced."*

The problem of punishment must e related to the prevailing concept s to crime obtaining at the particu- r time. It is a fundamental princi- le of the Anglo-American system ıat no one should be punished ex- ept for a violation of a specifically efined offense. This is expressed in ıe Latin maxim: "Nullum crimen, ulla poena, sine lege." (No crime, o punishment, without a law.) The roblems of crime and punishment re, therefore, tied inextricably. So re the philosophies behind them.

PUNISHMENT

Punishment began as retribution nd vengeance. Modern students no onger justify punishment on either f these grounds. Its only justifica- ion is the protection of society. As wo recent students have put it:

> The end of the criminal law must ıe the common good, the welfare of a political society determined, of course, by reference to its constitution. Punishment can be justified only as an intermediate means to the ends of deterrence and reformation which, in turn, are means for increasing and preserving the welfare of society; the infliction of pain may be only one of many kinds of treatment which serve this purpose.*

The prevailing approach in the past has been punishment "to fit the crime." The severity which characterized that approach has failed to protect society. The Missouri Crime Survey summed up eloquently this failure:

> Ever since creation's peaceful dawn was startled by the death cry of the murdered Abel and Jehovah placed his mark upon Cain and set him forth a "fugitive and a vagabond," cursed from the earth that had opened its mouth to receive his brother's blood from his hand, there has been a never-ending conflict between those who make the laws and those who break them. Nothing has afforded such harrowing and conclusive evidence of man's inhumanity to man as has this agelong struggle. It has meant the rack and the stake, banishment and bondage, the Bastille and the Tower, the mines of Siberia and the dungeons of the Doges. With refinement of torture that has taxed the cruel ingenuity of man, it has claimed as its unhappy victims in every age and every race, the prince and the peasant, the noble and the nobody, the king and the subject, the savage and the saint. Still crime persisted. Indeed, never was it so flourishing as when torture

* Preserved Smith, A History of Modern Culture, 1930, Vol. 1, p. 493.
* Jerome Michael and Mortimer J. Adler, 1933. Crime, Law, and Social Science, p. 353.

was most barbarous and the punishment most severe.

Yet there are strident voices heard today whose only solution of the problems with which our complex society is confronted is either the creation of new offenses or the increase of penalties for those in existence.

Without going into a more detailed study of the problem it may be definitely concluded from what precedes that the most intelligent modern contribution to the problem of penology is the idea of individualization of punishment—punishment to fit *the offender, not the offense.*

INDIVIDUALIZATION OF PUNISHMENT

Individualization of punishment is carried into effect through the indeterminate sentence, parole, and probation. Of these three methods of dealing with the offender only parole and probation are known in the federal system.

As courts have no control over the parole system there is no need to refer to its detailed mechanics, other than to say that under it a federal prisoner, other than a juvenile delinquent, who is serving a definite term of over 1 year, may be released on parole after serving ⅓ of the term. It is made the duty of the Board of Parole to allow release when there is a reasonable probability that such prisoner will live and remain at liberty without violating the law and if in the opinion of the Board such release is not incompatible with the welfare of society.

Parole is thus conditional and supervised release *after* sentence has been imposed. Probation is such release *before* any sentence is imposed or is served. It takes the place of punishment. It is, as Mr. Chief Justice Taft once put it, in eloquent language:

> the attempted saving of a man who has taken one wrong step and whom the judge thinks to be a brand which can be plucked from the burning at the time of the imposition of the sentence.

In a later case the Supreme Court, speaking through Mr. Chief Justice Hughes, emphasized the importance of individual study in each case:

> To accomplish the purpose of the statute, an exceptional degree of flexibility in administration is essential. It is necessary to individualize each case, to give that careful, humane, and comprehensive consideration to the particular situation of each offender which would be possible only in the exercise of a broad discretion.

THE FEDERAL PROBATION SYSTEM

In view of what precedes, it is quite evident that the federal probation system, through which the supervision of both parolees and probationers is exercised, is an important adjunct of our federal court system

erhaps the significance of the work hich it is doing can best be empha- zed by stressing some of the diffi- ilties the judge encounters in ad- inistering criminal justice, and the id which a properly trained and ad- inistered probation system can be furthering the sole aim of criminal w, which is to disarm the enemies of ociety. The process of judging in- olves many imponderables.

Do we know the real motivation or the crimes with which we deal? ury waivers are very common in riminal cases in our state in both tate and federal courts. I have tried nany cases without a jury from mur- ler on down. In retrospect, I would ot change any of the verdicts ren- lered. But as I think back, it would ave been just as easy to accept the explanation of the defendants in the ight of which their acts were not criminal, as the one on which the verdict of "guilty" was based.

There were the directors of a large corporation who when the depression came, used several hundred thousand dollars of the company's money in an attempt to support their own stock holdings. Their explanation that their act would help the entire stock struc- ture of the corporation and that prac- tices of that character were prevalent in many corporations was rejected The Supreme Court of California, however, in sustaining the verdict in- timated that *there was* evidence in the record from which an inference could have been drawn that there was no fraudulent intent, which was a necessary element of the crime of em- bezzlement of which I found them guilty. But I chose to draw the con- trary inference.

The futility of attempting to apply ordinary ethical concepts to criminal law was brought home to me early in my judicial career by another crimi- nal case. A man had been killed in prohibition days at a drinking party. The defendant's attorney put witness- es on the stand who testified to a fight between him and the deceased just before the deceased was found with his throat cut. Then the defen- dant took the stand and denied that he had any fight with the deceased or had even seen him that evening. He claimed that when the fight started, he ran away from the place and went to the home of a friend where he went to sleep. In the circumstances, I refused to give instructions on self- defense on the theory that, the *de- fendant having denied the existence of any of the elements of self-defense*, an instruction to the jury as to the circumstances under which a person, believing his life in danger, may kill in self-defense, would go counter to the defendant's denial of participa- tion in any altercation or situation calling for self-defense. However, the

higher courts held that I was wrong, that the defendant was entitled to have the jury consider two inconsistent defenses: (1) that he did not kill the deceased, *as he testified*, and (2) that if he did, it was in self-defense, *as his witnesses testified*.

The highest courts of California thus sanction the *amoral*, if not *immoral*, doctrine that in a criminal case two conflicting stories *may be placed* before a jury *by a defendant, one of which only could be true*, leaving it to the jury to choose which they are to believe. So a thin thread, at times, may be the dividing line between innocence and guilt. The choice of one or another *may not always* be a choice between truth and falsehood.

And then there was the homicide case on an Indian Reservation in which an Indian stepfather had killed his young stepson because he threatened his mother with a gun, which I tried without a jury. There are, of course, circumstances under which it is permitted to take human life to save one's own life or the life of another. And so I might have found the case one of justifiable homicide, but the drunkenness of both the stepfather and son made it difficult to find the justifying elements. I found him guilty of manslaughter. So one can see that even the problem of guilt has many elements of uncertainty for the trier of fact, be he judge or jury. The reason is that in dealing with human actions and human motivations we are confronted with many imponderables, at times difficult to ascertain. And because there are so many elements of uncertainty involved in adjudging a person an offender, the problem of punishment is all important.

As to this, do we know sufficiently the background of the individuals who have come in conflict with the law to impose punishment? The jury's or our own verdict of "guilty" does not answer the matter. It merely posits the question: What, if any, punishment shall be imposed and what will the punishment achieve? Put yourself in my place in imagining the following persons up before you for imposition of sentence, after verdict or plea of guilty:

(a) A clergyman charged with cashing a forged check while under the influence of liquor;

(b) A prominent industrialist charged with deliberately falsifying income tax return by charging up as goods bought for sale such unrelated items as gifts of diamonds to his wife in order to avoid excess profit taxes;

(c) A young boy parading *not* for personal gain, but as an expression of the exhibitionism of youth in a military uniform;

(d) A former Navy yeoman charged in peace time with attempt

ng to sell to a foreign power secret Navy gunnery information; and

(e) A minister of a recognized Protestant church actually assigned o a congregation by the Conference f his denomination, but denied lassification as a minister by an ar- itrary Draft Board, which did not elieve that he had studied theology ong enough.

What would you do if you were the udge? Your answers would be con- litioned by your approach to the roblem of crime. And so were mine. o I summarize briefly the conclu- ions as to the aim of criminal law vith which I began this discussion.

Crime, in my view, should be treat- d in terms of purely social harm and line drawn between crimes com- nited for gain and those otherwise notivated. Vengeance has no place in punishment. The aim of punishment hould be to disarm an enemy of so- iety. Punishment should, therefore, e individualized to "fit the offender" nd "not the offense." Having indi- ated my approach, you should not e surprised at the punishments im- osed in the specified cases:

(a) The clergyman—probation; (b) The industrialist— 1 year and day, plus a fine of $5,000; (c) The young man wearing the uniform illegally— probation; (d) The Navy yeoman— 15 years; and (e) The minister—tried without a jury, found not guilty. But it would not be right to end without a post-history. Before the probation period was over, the clergyman had rehabilitated himself personally and with his church, was restored to his sacerdotal duties, and on being so informed by his Bishop, probation was terminated. The young man who loved uniforms finally *forced* himself into one, and became a *commando*. He proudly came back to show himself to us in a sergeant's uniform, the right to wear which he had earned. The minister continued his ministry.

And the work of the probation department in placing in each of these instances before me the background of the offender was of invaluable significance. I do not remember what the recommendation was in each case. But whether I followed it or not, it received very serious consideration. The judge who tries a criminal case cannot, while the case is before him, acquaint himself with the background of the offender and the motivation of the offense. This can only be done by an effective pre-sentence investigation.

So we are back to the thought expressed at the beginning, that as the best solution to the problem of punishment is individualization, parole and probation are a *means* of achieving it, and the probation system is

the *instrumentality* through which it is administered in the federal judicial system. Without a well-trained and socially-minded probation system, individualization cannot be affected. With it, we can achieve that balance which Mr. Justice Cardozo, years ago, expressed so beautifully: But justice, though due to the accused, is due to the accuser also. . . . We are to keep the balance true. And at the same time we are to remember Isabella's warning

"No ceremony that to great ones 'longs
Not the king's crown, nor the deputed sword,
The marshal's truncheon, nor the judge's robe
Become them with one-half so good a grace
As mercy does."

—*Shakespeare, Measure for Measu*

A probation system which adhere to the spirit of these admonitions wi fulfill its true function in a free s ciety. —*Federal Probatio*

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LOVE, ART, AND TIME

On A Picture Entitled "THE PORTRAIT," By Will H. Low

Sweet Grecian girl who on the sunbright wall
Tracest the outline of thy lover's shade,
While, on the dial near, Time's hand is laid
With silent motion, fearest thou, then, all?
How that one day the light shall cease to fall
On him who is thy light; how lost, dismayed,—
By Time, and Time's pale comrade, Death, betrayed,—
Thou shalt breathe on beneath the all-shadowing pall!

Love, Art, and Time—these are the triple powers
That rule the world, and shall for many a morrow:
Love that beseecheth Art to conquer Time!
Bright is the picture, but, O fading flowers!
O youth that passes, love that bringeth sorrow—
Bright is the picture; sad the poet's rhyme.

—*R. W. G.*

WEATHER VANE

A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson.

COOPERATIVE FARMING IN INDIA

Addressing the Development Commissioners Conference at Mussoorie on April 29, Prime Minister Nehru emphasized the need for adoption of cooperative farming so that the country could advantageously make use of the latest farming techniques. He added that cooperative farming was a determined and definite goal and this had been positively and unanimously laid down by the Planning Commission. Giving the highest importance to agricultural production, Mr. Nehru said that he saw no reason why it could not be doubled when other countries were able to obtain higher yields.

Mr. Nehru said that community development was the most revolutionary thing happening in India. To make it succeed, it was essential to infuse enthusiasm among the people in the villages. In considering the best technique for doing so, one could learn from how Gandhiji had succeeded in inspiring the countryside with hope and faith, he added.

Referring specifically to the Bhoo an (land gift) movement, Mr. Neh said that it was of great significan not only for what it had achiev but also because it created a ne psychology about personal possessio

The Development Commissione Conference has agreed in princip with the recommendations of a su committee, that the fullest possib assistance and encouragement shou be given to land and village gi movements.

VALUES IN AMERICAN-ASIAN RELATIONS

The Governments of India and t United States of America signed, New Delhi on April 27, two Supp mentary Project Agreements provi ing for 10.5 million dollars in c velopment assistance funds for Indi Railways and two million dollars f a Community Development Progra

This total of 12.5 million dollars part of 55 million dollars in develo ment funds available to India duri the current fiscal year under t Indo-American Program and is

ldition to the Technical Assistance unds.

The sum of 10.5 million dollars ill be used by the Railway Board r purchasing approximately 56,400 ns of steel rails and 1900 tons of sh plates.

The sum of two million dollars is tended to continue assistance to the ommunity Development Program y providing necessary funds for the urpose of procuring equipment re-uired for opening two hundred new mmunity development blocks. This ill increase the total number of locks to 822 covering 13 million eople in the rural areas of India. he money will be used to acquire om outside India, jeeps, cargo and ersonnel carriers, station wagons, oad rollers, audio-visual sets, hand-ameras and battery-operated public ddress sets for use in two hundred ew blocks. The Government of India re providing the rupee expenditure f these blocks for three years in the mount of $550,200, which includes nland handling and transportation osts for the equipment to be im-orted under this agreement.

The Agreements were signed by Ir. B. K. Nehru, Secretary, Ministry f Finance, Department of Economic ffairs, for the Government of India, nd Mr. Howard E. Houston, Direc-or of American Technical Coopera-tion Mission to India of the International Cooperation Administration, for the United States of America.

A NEW HEALTH PLAN FOR AFRICAN PEOPLES

A new plan for health was outlined recently at the first international seminar on public health education in Africa, held in Dakar under the joint auspices of the Government of French West Africa and the World Health Organization. Some 60 participants and observers from most countries and territories of Africa south of the Sahara took part in the discussions.

The health problem in African countries, they agreed, is essentially rural, and the aim of health education should be to show people in rural areas how to attain better living conditions by their own efforts.

It was noted that, while films, filmstrips, exhibitions, leaflets, posters etc., were valuable tools for the educator, they must be adapted to local conditions and resources. The immediate day-to-day interests of a given community and the degree of literacy must be taken into account in preparing material.

Training of health personnel is very important and, besides the recruiting of fresh manpower, existing personnel should be trained in mod-

ern methods, with special emphasis on rural health programs.

The seminar concluded with a discussion on practical measures for planning health education, during which participants stressed the role of the press, radio and cinema in diffusing basic scientific knowledge to the public.

QUEBEC'S PADLOCK LAW ABOLISHED

People of the U. S. can understand the relief of the vast majority of Canadians over the action of the Supreme Court of Canada in declaring that the Padlock Law of the Province of Quebec was unconstitutional. But it took twenty years to secure that decision on a law called by the *United Church Observer* "a mockery of our civil liberties." The Province of Quebec is predominantly Roman Catholic. This fact leads the *Observer* to ask with a satirical touch, "Why should Quebec be more vulnerable [to communism] than any other province?" adding these pointed comments: "Where the Roman Catholic Church is so strong we might expect it would make its people impervious to communist teachings. But the fact is that despite the continued protestations of the Roman Catholic Church against communism, totalitarian systems have found rich soil in nations long dominated b that church. The state which is readl to tell its people what is safe to rea or listen to, or to ban films, or pad lock offices, in the end endangers th liberty which it professes to protect.

The action of the Supreme Cou was an eight-to-one judgment. Th dissenting Mr. Justice Taschereau a Roman Catholic. The decision u held the right of free expression opinion on political, social and ec nomic matters as fundamental Canada's system of parliamentar democracy. Mr. Justice Rand stat in his finding:

"For the past century and a hal in both the United Kingdom an Canada, there has been a steady r moval of restraints on this freedo stopping only at perimeters whe the foundation of the freedom itse is threatened. Apart from seditio obscene writings and criminal libe the public law leaves the literary, di cursive and polemic use of languag in the broadest sense, free. The o ject of the legislation here, as e pressed by the title of the act, is a mittedly to prevent the propagati of communism and bolshevism b it could just as properly have be the suppression of any other politica economic or social doctrine or the ry." —*The Churchm*

What Do You Mean By Beauty?

R. Machell

NE DAY while waiting in an art-llery for a friend who was diligent- searching the long-suffering walls i which were hung the latest horrors)orn of a fierce desire to express e unutterable in paint) in the vain)pe of finding there some clue to e interpretation of the mystery of)dern art, I heard a bewildered visi- r inquire of one more accustomed the ordeal of such exhibitions, Why is it that the modern paintings e so ugly?" To which a weary)ice replied: "Oh, I suppose the ld Masters were as bad in their own ay: but these have got it in a new ay. Some of them are interesting."

The first voice answered queru-usly: "But none of them are beauti-l."

With gentle tolerance the cynic ked: "And will you tell me what)u mean by beauty? Do you think)u can?"

The impetuous retort came back: Of course I can. Beauty is . . . well . . Everybody knows what beauty . Let us have tea. . . ."

I heard no more, and still am uessing at the answer to that ques-on: "What do you mean by Beau-?"

Certainly it is true that we all know the meaning of the word beauty until we try to put our meaning into words. And we can say with some assurance, "this thing is beautiful, and that is not." But how many can agree upon a simple definition of the term or as to the true standards by which it may be judged? What are the standards? Where do they get their authority? Who discovered them? Is there indeed any such thing as an authoritative standard by which beauty may be judged? For that matter may it not be asked: Is beauty measurable? Can it be tested? What is it? Is it a quality that inheres in things, or is it not rather a state of mind, or an emotion induced in the beholder by certain qualities apparent in the object of his contemplation? If so, what are those qualities, whence do they come, what is their nature?

Probably to the majority, Beauty is a something to be found in certain objects and not in others. But I should say that the assumption that we all know what is meant by Beauty is hardly warranted by general experience. There are in all probability as many kinds of beauty as there are minds to be affected by it: and it is

difficult to see how it could be otherwise; for surely the most essential quality of beauty is its power to please; but that quality is inherent in the spectator rather than in the object of his admiration whose power to please depends upon the power of the beholder to appreciate what he sees.

This power to appreciate beauty is not always of the same quality nor is it equally developed in all people; only the resulting emotion is in all cases one of pleasure however various in degree.

Now it is obvious that a similar emotion may be roused by contemplation of all sorts and conditions of objects, as well as by the association of ideas: and it is also evident that different people respond in different ways to the same appeals made to their senses or to their imagination; the result is variation in the kind as well as in the degree of power to appreciate that pleasure in the contemplation of objects generally considered beautiful: and naturally enough this variation is attributed by man to the object rather than to the beholder.

It is probable that in the great majority of people the sense of beauty is almost entirely the result of education, and amounts to little mo than a mere echo of the appreciati formulated and expressed by so supposed authority. What little the may be of personal opinion in t criticism of such a commentator often modestly expressed in a fam iar formula: "I don't pretend to be judge of art, but I know what I like The enunciation of this magic form la is generally held as providing safe cover from behind which bitterest criticisms may be fired wi impunity, for the 'I know what like' is both impressive and convi ing; and is the more unanswerab because of its irrelevance if beau is a positive attribute of objects a not a personal emotion.

I like to think of beauty as a spi tual force, or, as a great Chine artist said: "The life-movement the spirit in the rhythm of things This mighty force is busy all t time in the creation of the wor which goes on eternally, in organ ing life, and fashioning beauty eve where. Yet it is unperceived of m whose souls are void of sympathy.

The beauty that a man perceiv in nature is truly the measure of h evolution and of his spiritual statu for beauty is the breath of the l vine, and man is its expression, w sees his likeness in nature.

Look Back---And Adventure On

Bertha Gaster

SOME TIME AGO a friend and I were going through an old family cabinet she had just inherited, and carefully tucked away in a drawer we came across a page of her grandmother's writing. It was headed "Things I Remember." It was not, as you might imagine, the moving or stirring events of her life that she set down for posterity; it was "post-chaises, flint and rags, quill pens, warming pans, candlelight"—all gone with her youth. We promptly sat down to make a list for ourselves—"the muffin man, the lamplighter, horses ploughing"—and stopped. Such a list would never make it clear to our grandchildren that in our day practically every process of man-made life—housing, heating, lighting, cooking, cleaning, clothing, tools and instruments, healing, travelling, amusements, manufacture, agriculture—had been revolutionized beyond recognition by machinery. "Horses ploughing"—how would those laconic words convey to them the jump that gave England in 1956 the most highly mechanized economy of farming in the world, till there was hardly a process of farming untouched by the machine, and no farmer's boy who could not drive a tractor or handle a mechanical cutter or a mechanical spray?

Perhaps our contemporaries in far-off and poorer countries could still make such a list? In countries just beginning to lift themselves from ignorance and want, change in agricultural methods comes much more slowly—the Egyptian fellah still uses a primitive hoe on his land, the Indian farmer still uses dung for fire and not for manure.

I thought of this list again the other day when I saw a film made by the Film Producer's Guild and sponsored by Massey-Harris-Ferguson Ltd. on the uses of agricultural machinery. It took us on a 60-minute trip round the world, from the quiet greenness of England to the roaring torrents, the crocodiles and hippopotimi of the Murchison Falls in East Africa, from the sandy shrubland of Australia to the rain-forests of Ceylon. Here was a world-list for all to see. "In 1956," said the Frenchman proudly, "we sprayed our vineyards by specially designed machines, small ones to go between the rows of the

vineyard, big ones on stilts to pass over them."

"In 1956," said the Kipsigi tribesman in Africa, "we terraced our land in modern curves with the aid of modern machines." "In 1956," said the neighboring Masai, "we would have nothing to do with new methods and lived as our fathers lived on the blood and milk of our cattle." "In 1956," said the Pakistani, his eyes following the gaily caparisoned horses of his country racing down the road, "we began to use tractors to plough the land instead of bullocks, and we can now get a second crop."

And in 1956, sitting in that little cinema and watching the film flicker past, I suddenly saw shots of the Abyan Dam in the Aden Protectorate which made my heart leap. Eight years ago in that desert I had looked down from an old watch tower and seen brown-skinned Arabs in their bright tartan kilts working on a half-finished sluice; I had stood in the burning sunshine and seen the barrier of the dam beginning to rise in the stony wadi. And here were the irrigated cotton fields before my eyes, the watered orchards, the hope turned to a reality. Here in the film was what the invention, the brain, the machinery of twentieth-century man can do for agriculture, not only in the desert, but in the rain forests of Ceylon, bulldozing the great trees and clearing land in a fraction of the time formerly taken, laying thirty tons of top dressing a day by aircraft on exhausted soil, using a tractor instead of bullocks to raise irrigation water, a machine to sift the chaff of the wheat, a mechanical sod seeder, a mechanical harvester. This is what the film was about—not a check point on the past for our grandchildren, but a signpost for the future for ourselves.

It is as well to make no mistake. The men who made this film painted no picture of an easy Utopia just round the corner. The difficulties are enormous. Backwardness and ignorance—the thousands hard to stir from their lethargy and accustomed ways. Poverty—mechanization of agriculture is more than profitable in the long run, but it needs capital. Lack of skill—a generation to be trained in the use and love of machinery. Lack of experience—the knowledge to judge its potentialities and limitations, to dovetail the methods and times and crops for its successful use.

But they made other things clear as well. A shot from Canada showing the huge hydraulic "giraffe" for picking inaccessible fruit, the plastic water pipe buried underground in the United States farm, and so wasting no valuable planting space, the

wo gnarled farmers in Australia atching a ground-breaking machine —"We were born fifty-two years too arly. It took us four times as long o do it the hard way in our youth"— ll bear witness to the success of the gricultural revolution in more ad- anced industrial countries. And Mr. Villiams, a smiling Negro from outh Africa, demonstrating the small ploughing machine he has bought for his district, which thirty of his neighbors have begun to use, stands in his turn for the thousands and millions in under-developed countries taking up the challenge of new ways and new tools of production. Hence the title of the film, "Adventure On," taken from the lines of the English poet John Masefield—

"Though you have conquered earth and charted sea
And set the courses of all stars that be,
Adventure on . . . more wonders are in thee."

I THINK IMMORTALITY is the passing of a soul through many lives or experiences; and such as are truly lived, used and learned, help on to the next, each growing richer, happier, and higher, carrying with it only the real memories of what has gone before.

I seem to remember former states, and feel that in them I have learned some of the lessons that have never been mine here, and in my next step I hope to leave behind many of the trials I have struggled to bear here and begin to find lightened as I go on. This accounts for the genius and great virtue some show here. They have done well in many phases of this great school and bring into our class the virtue or the gifts that make them great or good. We don't remember the lesser things. They slip away as childish trifles, and we carry only the real experiences.

—Louisa May Alcott

What Do You Know?

A. Freeman

A CERTAIN rather crude pleasantry is going the rounds these days that is not without its serious implication. It goes something like this: Two men meet on the street. One says to the other, "Hello, Bill! Tell me all you know—I won't keep you a minute." Apart from the inane levity of this "bright saying" it is a good question. What do you *know*? What do you *really* know? Or did you hear someone say it—in your home, or in a school-room, or over the radio, or possibly from the pulpit? Or did you "read it in a book some place?"

A certain wise, though quite illiterate old Arkansas hillbilly preacher delivered a sermon on this topic one Sunday morning, in which he said: "My Golden Text this morning is the subject of 'Ignorance is bliss,' but too much ignorance is a blister. And a lot of you smug folks sitting out there this morning are entirely too full of blister and bluster. Does any of you know how or why or when the earth got started, or how, when, why, or by whom it is ever going to be stopped? What's that? Oh, you don't. Well then don't all be sitting out there looking so wise."

Well, this well meaning clergyman may have been somewhat "off the beam" as far as his rhetoric and scientific knowledge is concerned, but basically he was no more ignorant than a lot of people who are inclined to think of themselves as being very well educated. Because it is quite likely that nobody knows the correct answer to some of the questions that were put forth by that illiterate hillbilly preacher. The Theory of Relativity applies to Ignorance as well as to Time and Space. We all represent different degrees of ignorance.

A great many people seem to be afraid of the Truth, afraid to even consider the possibility that what is commonly taught and popularly accepted may not be entirely in accordance with facts. And yet it is generally known that scientific text-books that were used only a few years ago are now far from up to date.

In no department of knowledge is this fear more noticeable than in the realm of Theology. And yet the wisest men of all ages have told us that while a little knowledge may turn us away from Religion, deeper knowledge is certain to bring us back to it. An intelligent man keeps his mind open "at both ends," in the hope that he may learn something. If the

ich he hears or reads meets with approval he accepts it. If it is supported by his reason, intuition, and experience, he holds it in eyance, like a good judge, and its for further evidence. But he es not unconditionally reject it. rtainly it is advisable, if not necesy, to take some things on faith. We longer have to sail around the th in order to be reasonably sure t our earth is spherical in shape, d that it revolves around the sun. for religious faith, a man is poor leed who does not have it. It may the height of folly to seek wisdom long as we labor under the delun that ignorance is bliss, but we are not likely to get very far in our journey toward wisdom, much less understanding, as long as we have our conscience cluttered up with superstition, prejudice, fear and fallacy, not to mention possible dissimulation.

But to get back to our old Arkansas preacher and his sermon on the subject of Ignorance, this was his conclusion:

"Ignorance, my friends, is that peculiar condition of the mind of man which infests the human race the way fleas predominate upon the mangy hide of an Ozark hound dog with the rheumatism."

'etters Of Appreciation

San Carlos, California

My son finds many ideas in the NEW OUTLOOK upon which he bases s speeches for the Toastmaster's Club.

Josephine M. Baldwin, (Subscribing for son in Chicago)

San Diego, California

Sincere congratulations on your May issue! It is a little Bible in itself—spiring and understandable. *—Helen Muehleisen*

Powhaton Point, Ohio

I do not want to miss a single copy of the NEW OUTLOOK, which I ize so highly and find wonderfully stimulating. *—Rev. John Thompson*

Honolulu, Hawaii

Your magazine was sent to me unexpectedly as a gift and I have been joying it very much. *—Miss Maude C. Lins*

BENJAMIN FRANKLIN

(Cont. from page 29)

temporary safety deserve neither liberty nor safety."

In signing the Declaration of Independence he delivered his famous quip: "Yes, we must all hang together, or assuredly we shall all hang separately."

Franklin was a delegate of the Assembly of Pennsylvania to the Second Continental Congress and served on ten important committees. He served on the committee appointed to draft the Declaration of Independence. He was President of the Convention which framed a Constitution for the State of Pennsylvania in the same year, 1776. Later in the year he was appointed one of the three Commissioners to the Court of France to secure the aid and cooperation of that country. He was then seventy years old, and in accepting the appointment made his memorable remark: "I am but a fag end and you may have me for what you will." Before leaving for France, he collected all the money he could, amounting to between 3,000 and 4,000 pounds, and loaned it to the Congress, thus encouraging others to lend their money in support of the cause.

Franklin remained in France for eight years. Of his service as a diplomat, an eminent French histor has said:—

His virtues and his renown nege ated for him; and before the secc year of his mission had expired, one conceived it possible to ref fleets and an army to the compatri of Franklin.

Although he was in his seven and a frequent sufferer from g and "the stone," in addition to diplomatic duties he was kept bu engaged in purchasing supplies munitions of war and shipping th to America; in acting as the Ju of Admiralty; in commissioning equipping privateers (such as J Paul Jones) to operate against Bri commerce; in negotiating loans honoring numerous drafts drawn him by the Congress; in attend to the needs of American priso in Great Britain, and in various o ways.

Upon returning to America, he chosen President of the Supr Executive Council of Pennsylva and served in that capacity for th years. He wrote to a friend that public, having devoured his fl now wanted to pick his bones.

Franklin was active in promo the foundation at Lancaster o college for the education of yo Germans, now known as the Fran

nd Marshall College, and it is said iat in 1787, notwithstanding his hysical infirmity, he travelled to ancaster to lay the cornerstone of s principal building.

In the same year he took an active art in establishing "The Society or Political Enquiries," which had or its object mutual improvement i the knowledge of government and ie advancement of political science. e was elected its first president.

Franklin was a delegate from ennsylvania to the Convention to ame the Constitution of the United tates and, despite his age and in- rmity, attended regularly. Though ome of the principles he advocated ere defeated in the Convention, he rged the adoption of the Constitu- on as the best instrument that could e devised at the time, and his great nfluence was a potent factor in se- uring its adoption.

One of Franklin's last public ac- ivities was in helping to organize he first society formed for the aboli- ion of slavery, and, as its President, riting and signing the first remon- trance against slavery addressed to he American Congress.

Franklin died in Philadelphia on April 17th, 1790, aged eighty-four ears and three months. in his will ie gave a hundred pounds to the chools of Boston, his native city; and gave a thousand pounds to the city of Philadelphia and a like amount to the city of Boston as trust funds —the income to be let out upon interest to young married artificers under the age of twenty-five years.

It is one of the great tributes to Benjamin Franklin's practical mind that the funds he left in his will are still doing good for mankind after 166 years. So wisely had he planned it that the moneys he bequeathed have grown greatly in size and service.

The Franklin Technical Institute in Boston, founded in part from the funds in Franklin's will, is one of the pioneer schools for giving technical training to young men who cannot afford college. More than 75,000 young people have been enabled, through this one Institute, to take part in the technological improvements for mankind.

The Franklin Institute in Philadelphia also benefited from the thoughful provisions of Benjamin Franklin. Founded in 1824, it established not only a service for young craftsmen, but also helped to pioneer in the practical education for young women—one of Franklin's great objectives even at a time when women were not given education equal to men.

Through the years, the Franklin Institute has served to continue the

ideals and objectives of the Philosopher for equal human rights. More than 300,000 visitors, half of them boys and girls, learn something each year of the wonders of science in its great Museum and planetarium. Its research laboratories and associated research foundations have contributed, as Franklin wished, to the service of all mankind.

Here was established one of the world's first weather bureaus, based upon Franklin's studies of storms and winds. The standardization of bolt and screw threads was developed here so that peoples of all nations might benefit more easily by the interchange of technical equipment. The problems of steam-boiler explosions, air pollution and the wider use of asphalt have all been constructive projects.

Here, too, were developed the aids for the blind that have brought greater comfort to those so afflicted. The first motion pictures—which have given so much happiness to so ma millions of people—were first hibited at the Franklin Institute.

Thus the influence of a truly gr Philosopher continues to bring be fits to men and women through years.

It is said that all human progr springs from the creative ideas great minds. Benjamin Franklin ma enormous contributions to the velopment of science for the bene of mankind—but history will, so day, pay him even larger tribute his teachings on the equality of Human Rights.

For humanity's greatest goal Peace. And Peace, Franklin taug never could come from any sou except full and international resp for the Rights of every Man. finer tribute could be paid to h during this Anniversary than to e phasize again this deathless Philo phy.

—*The Indian Institute of Cult*

THE PROBLEM OF democracy is not the problem of getting rid of kings It is the problem of clothing the whole people with the elements of kingship. To make kings and queens out of a hundred million people! that i the problem of American democracy. —Frederick Cook Morehouse

FROM THE STORYTELLER

Johnny: One Of The "Good Guys"

Ray Southworth

JOHNNY, even though he may not be able to read very well right now, could turn out to be a better reader than his mom and dad. It all depends on whether or not all the moms and dads make up their minds that reading has a future, which, under present conditions, looks somewhat doubtful. Let's consider how such a strange situation has come about.

Johnny is fascinated by television. He loves to sit there watching over and over again the same cowboy plot with slight variations: the demonstrated action-alertness, the slap-leather-quick-draw-shoot-first capacity of the "good guy." But in real life Johnny finds little evidence of such alert action. There's just home and school and a lot of talk that goes on between mom and dad. He observes mom and dad almost never have time to read books as they sometimes say they want him to, but only newspapers and a magazine now and then, at least if he's the average Johnny.

He realizes there aren't any hard-riding cowboy "good guys" in real life at all, or any real space-helmeted people, but just people like mom and dad who don't seem to fully appreciate the value of the "good guy" as he does. What's more, there's a very confusing sidelight for Johnny: the strange idea of a "good guy" that they talk about at Sunday school, one who didn't seem to act like a normal "good guy" at all but who gave up in the face of physical threat and submitted to being nailed to a cross. What a contrast of "good guys"! Guess the Sunday school teachers are just confused and don't know what a "good guy" really is at all, or mom and dad either. And actually, Sunday school is dull and a lot of talk, Johnny thinks to himself. The television cowboy gets things done. So Johnny wishes desperately he could grow up quickly and show people what an alert "good guy" he could be if he had the chance—an action-guy, not an old sissy readin' and writin' guy.

Well, maybe mom and dad and even the Sunday school teacher *are* uncertain about what a real "good guy" ought to be in practical life. As Johnny sees it, they haven't, after all these years of living, made up their minds very well. Maybe they're just not very smart. Young as he is, Johnny knows a choice has to be made: a man simply can't be both. So Johnny makes up his mind: it's the action cowboy for him, especially seeing mom and dad don't actually disagree or say there's anything wrong with all the shooting back and forth and getting ready for more.

Now looking at it from mom and dad's point of view, mom knows dad was a "Johnny" once, one of the many "Johnnies" who responded when his country called "Johnny get your gun." She knows dad wanted to show he had the same ideal, the same courage and alertness when called, even though it meant willingness to give his "last full measure of devotion"—his life—for his country.

But things are different now. With hydrogen bombs as the present kind of quick-draw guns a man isn't giving his life for his country, he's only slaughtering humanity at large without hope for anybody's future. Mom and dad have heard this over and over again and know that it is no mere nightmare but an absolute potential for any day of the futu They've become aware that lit Johnny, sitting there in front of television, so wanting to be "one the good guys" could easily lose chance to be either a cowboy or Sunday school type "good guy". that would have to happen is t somebody, good guy or bad, sho first with one of the big bom What's even more appalling is t almost nobody can actually tell "good guys" from the "bad guy with the everlasting shifting of international Who's Who going o

Dad sometimes thinks about w the poet Shakespeare kept trying tell, that is that "good guys" and "l guys" are mixed together in eve little kingdom all over the world a are not divided off by man-ma boundary lines, East or West, No or South. Or dad may remem what some of the great philosophe like Plato, kept trying to show t there aren't any absolutely "go guys" or absolutely "bad guys" this world but only people with op ions about what is good and b even like his own. So far, dad re izes, these books and the book ab the Sunday school "good guy" do seem to have convinced enough p ple to make the needed differe that is to meet this survival em gency.

But maybe now, seeing Johnny ting there in front of the television ıging for his chance, both mom d dad may be making up their nds. They might be deciding to fuse to participate further in the l hate-exchange that this time can oduce mass human incineration ac- mpanied by world radioactive fall- t.

They might decide not to contrib- e further to keeping the massive venge system going whether any her individual or mass of individu- s thinks so or not. They might be ciding that faith in a chain re- tion of human desire for survival, r better human understanding, can stronger than the presently ac- pted negative power aspect of cap- red organized atoms. They might ink this when they consider that ople all over the world want their hnnies to live and learn. They ight speak up in great numbers to their statesmen to demand survival for their Johnnies, more vigorously even than only some relatively few so far have done. If they do, the day could dawn bright and clear once again, the day of the undarkened spirit.

The moms and dads could then confidently call out: "Johnny get your books! Let's learn to read! Let's learn to read about the wonderful objects and forms provided for us by the Great Engineer.

"Let's prepare to build better houses, schools, dams, roads, automobiles and such anywhere on earth. We'll even learn, eventually, the science of how individual freedom relates to the fuller and fuller freedom of the mass of humans the world over. Yes, Johnny, let's read and bring on those wonderful days, days in which you can show 'em the real action 'good guy' you're so confident you can become."

IDLENESS NEVER CAN secure tranquility; the call of reason and of conscience will pierce the closest pavilion of the sluggard, and though it may not have force to drive him from his down, will be loud enough to hinder him from sleep. Those moments which he cannot resolve to make useful by devoting them to the great business of his being will still be usurped by powers that will not leave them to his disposal; remorse and vexation will seize upon them, and forbid him to enjoy what he is so desirous to appropriate. —Samuel Johnson

Book Reviews

ALBERT CROISSAN

THE REPORT ON UNIDENTIFIED FLYING OBJECTS

By Edward J. Ruppelt, Doubleday, $4.50.

When the Air Force officer who headed the Flying Saucer investigation for three years finally writes a book on the much publicized subject, it should certainly be of much interest, for the public has long wondered what could be believed among the many radio and newspaper reports.

Mr. Ruppelt makes known many hitherto unknown facts about UFO. For example, he says that "in the summer of 1952, a US Air Force F-86 jet interceptor shot at a flying saucer. This fact, like so many others that make up the full flying saucer story, has never before been told."

Many other interesting facts come out for the first time in this book. For example, as early as September 1947 it was officially stated that the Air Force definitely recognized the existence of saucers. Early in the investigation we learn that the Air Force thought that the UFO's w spaceships from outside this plane

A panel of leading scientists 1953 concluded that intelligent bei on other planets may be responsi for the UFO's.

It is stated that UFO's have be observed simultaneously and radioscope; that they have moved a manner indicating intelligent c trol; that their devices are far supe or to those known in earthly circ

By January, 1953, the author ports, a total of 593 UFO reports h been analyzed, with the result t 18.51% were thought to be balloo 11.76% were thought to be aircra 14.20% were thought to be ast nomical bodies; 5.87% were attri ted to some unknown force or w hoaxes; 22.72% were without s ficient data to evaluate them; a 27% completely defied explanati But only 5.34% were labelled "known"; 16.74% were "Probable and Mr. Ruppelt adds that "s critical methods of evaluation h been used that these few repo

roved beyond a doubt that the JFO's were intelligently controlled y persons with brains equal to or ar surpassing ours."

Mr. Ruppelt wonders: "Does a JFO have to land at the River Entrance of the Pentagon? Or is it roof when a ground radar station etects a UFO, sends a jet to interept it, the pilot sees it and looks in adar, only to have the UFO streak way at a phenomenal speed? Is it roof when a jet pilot fires at a UFO nd sticks to his story even under hreat of court-martial? Does this onstitute proof?"

The Air Force has been now hot, ow cold. The whole UFO matter is lifficult to resolve; and only time vill unfold the explanations of a very nysterious situation.

* * *

'HE WORLD'S GREAT RELI-ZIONS

By the Editors of Life, Illustrated, Simon & Shuster, N. Y., 310 *pp.* $3.50.

Bernard Shaw was right in saying hat "there is only one religion, hough there are a hundred versions of it." But when will people stop ighting over their particular verions, assuming that their own is by ar the best for everybody?

This beautiful book presents many of these versions, or great World Religions—emphasis being on Christianity, Hinduism, Buddhism, Taoism, Confucianism, Mohammedanism, and Judaism, which have the greatest number of adherents.

Most of the chapters of this handsome book appeared in abbreviated form in *Life* magazine during 1955; but there are 160 pages of material that did not appear in the magazine articles. This is an impressive example of synthesis, condensation and book-making; and the illustrations are superb.

Christianity, the largest of world religions (850 million followers), naturally receives the most space, there being an excellent survey of its history, doctrines, various forms in various parts of the world. But the other world religions are also presented with a succinct but wide-ranging view of history, doctrine and practice. Hinduism, which goes back for about 4000 years and has over 300 million adherents in the world today, is given admirable treatment. Then follows Buddhism, which has 500 million believers; Mohammedanism with about 300 million adherents.

This impressive job of summarizing in words and pictures the whole history of the world's leading religions honestly, without prejudice, is a superb job in every way; and certainly it proves that man is at heart

a religious being. A magnificent book from every point of view.

* * *

THE CHALLENGE OF CHILDREN

By Cooperative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc., Wm Morrow & Co., 1957, 191 *pp.* $3.75.

Extraordinary teamwork of ten anonymous parent co-authors has produced what Dr. Robert M. Hutchins, in an introductory note, calls "a pioneering venture of importance in the understanding and development of education."

The book, written under the direction of Dr. Martha Frank, articulates an ideal of child training which will provide "a strong foundation for living and a ceaseless incentive for unfoldment." The uniqueness of the concept here presented perhaps lies in its divorcement from the most common points of view now extant. It decries the unlicensed and indiscriminate freedom which frustrates the immature and inexperienced child. At the same time, it tempers adult discipline by a recognition of the two-way nature of the learning process, which requires "on-the-job training" of the parents.

Here, too, is an emphasis on the unique status of mothers as primary sources of security and love in the lives of all of us. Delinquency prevention and the avoidance of emotional and mental ill health begin in our homes. "The best possible development and creative freedom of our children is the key to the future."

Freedom, responsibility, independence, courage, creative religion, character and education for service are discussed in short provocative chapters.

Since we must all begin where we now are, even experienced parents can derive from this little book a new evaluation of our most important task. —*Irma Rot*

THE FEDERAL PROBATION ACT confers an authority commensurate with its object. It was designed to provide a period of grace in order to aid the rehabilitation of a penitent offender; to take advantage of an opportunity for reformation which actual service of the suspended sentence might make less probable. . . . It is necessary to individualize each case, to give that careful, humane and comprehensive consideration to the particular situation of each offender which would be possible only in the exercise of a broad discretion. —Chief Justice Charles Evans Hughes